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# THE CONTENTS OF THE BOY

BY E. L. MOON

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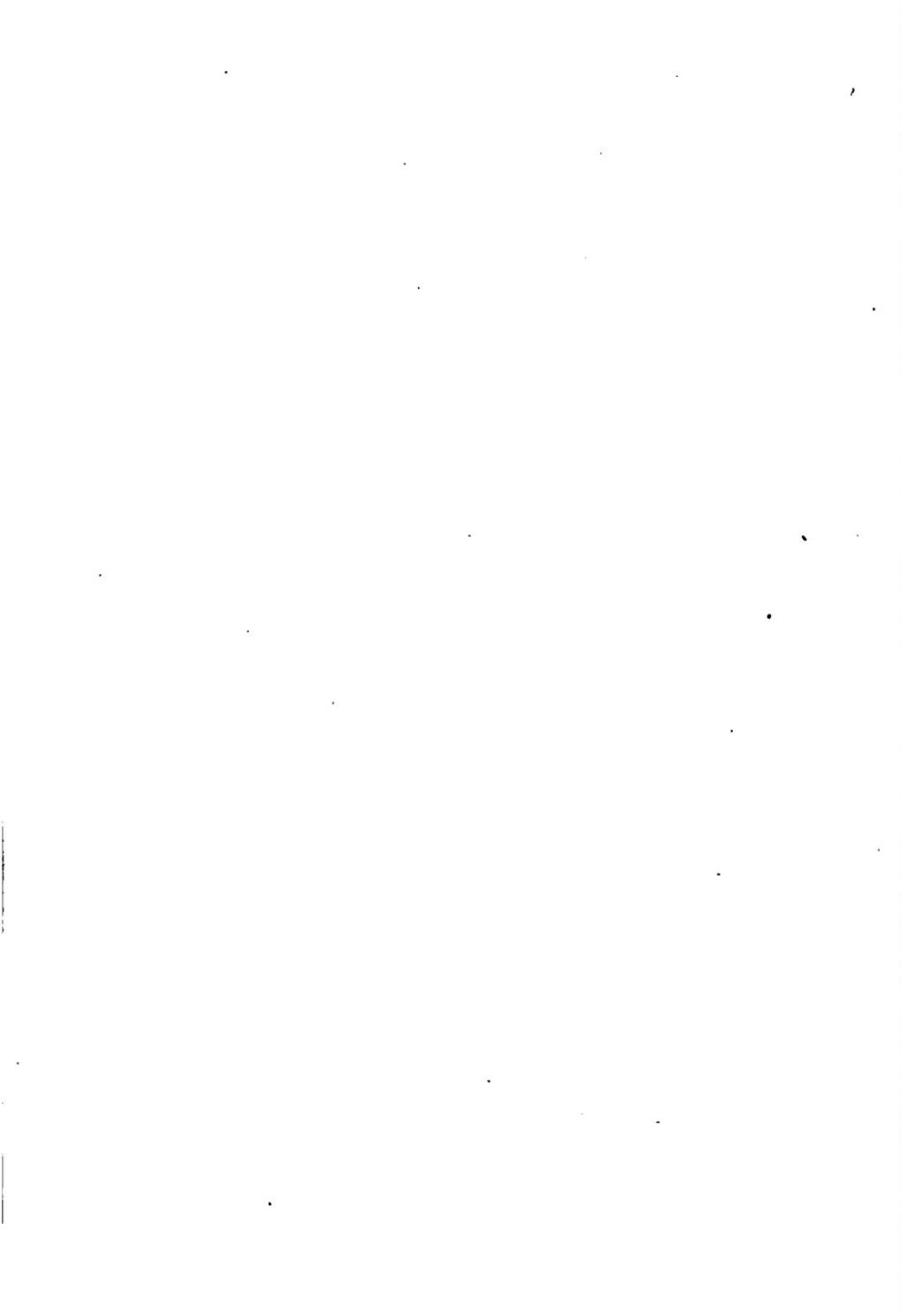
FOR PROMOTING

THEOLOGICAL EDUCATION

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E. L. MOON  
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1909

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**G**

**The Mother**

*Of my own Boy and Girl and the self-denying Helper of many other Children this Volume is Affectionately Inscribed.*



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## INTRODUCTION

ONE of the new drifts of Christian literature is revived interest in boys. A quarter of a century ago there was an earlier current represented by lectures with such titles as "That Boy: Who Shall Have Him." After a time the ideals then enforced, which affected only a limited circle, seemed gradually to fade from public thought. But during the intervening years developments have arisen which created new conceptions of the possibilities and perils of boyhood. Perhaps chief among these is child study. Largely out of this has resulted an entire reconstruction of the theory and process of public school education. Fresh centers of boy training and transformation have been discovered in junior young

## INTRODUCTION

people's societies, in boys' branches of the Young Men's Christian Association, and in boys' clubs and camps in connection with Churches and settlements; while striking methods of juvenile uplift are witnessed in junior republics, boys' farm centers, the "big brothers" plan, and in some cities the device of boy policemen.

In this period Byron Forbush has carried forward a prolonged campaign of agitation, and crystallized his conclusions in "The Boy Problem." Dr. Lillburn Merrill has wrought in this field in a large-visioned fashion, and has written "Winning the Boy." Charles Stelzle has been moving face to face with boydom in big cities, and has presented "Boys of the Street and How to Win Them." John E. Gunchel has touched with helping hand and heart six thousand newsboys in a period of eighteen years, and has unfolded the secret of his success in "Boylife." Judge Ben B. Lindsey, of Denver, has seen most uniquely the words of the Master fulfilled, "Accord-

## INTRODUCTION

ing to your faith be it unto you;" and is practically removing great stumbling-stones and even mountains from the pathway of multitudes of boys and girls by the increasing establishment throughout the land of children's courts.

It is with pleasure that I offer these introductory words and commend the present work, written by one whom I have known and esteemed for years. This book approaches the subject from a new angle. It regards boy nature as an asset, the valuable element of which can be distinctly displayed or even almost tabulated. Yet there is no tendency to treat the subject in a coldly mechanical or merely scientific manner, but all is kept in the genial atmosphere of the home, the school, and the church, and pulsating with moral and spiritual purpose. There is a golden thread of humor woven into the discussion, so that the chapters refresh the mind while they enlighten and inspire. The author has been a sympathetic and alert ob-

## INTRODUCTION

server and student, and parents will be greatly aided by having made vital to their conscience and their love the priceless material in their offspring demanding a training which will assure noble character, life-long usefulness, and heaven.

JOSEPH F. BERRY.

*Buffalo, Jan. 2, 1909.*

## PREFACE

THE subject-matter of the following chapters had its origin in a father's heart, and has been written by one who still sees his boyhood days in the vista of the past, and has not forgotten what childhood really is, its elements, conditions, and necessities.

Its purpose is mainly to perform a ministry in behalf of children through the media of their parents. And for the attainment of this object, the author endeavors to set before the parents a pulsating picture of the father's childhood, to remind the father of what *he* was; to illuminate the mind of the mother touching some matters about which

## PREFACE

she could not have learned by experience; and to aid them both in the new experiment of rearing children, both boys and girls, and in the performance of their part and duty in the evolution of the Boy particularly, by a consideration of his peculiar nature and requirements.

The "contents" enumerated and discussed relate to the boy's nature, endowments, and development; involving his inability and his possibility, his weakness and his strength, his imperfections and his excellencies, his peculiarities and his rarities, his difficulties and his successes, his consumptions and his benefactions.

The book is designed for use in the home, and especially in every home where there is a boy ranging from infancy to the gate of early manhood.

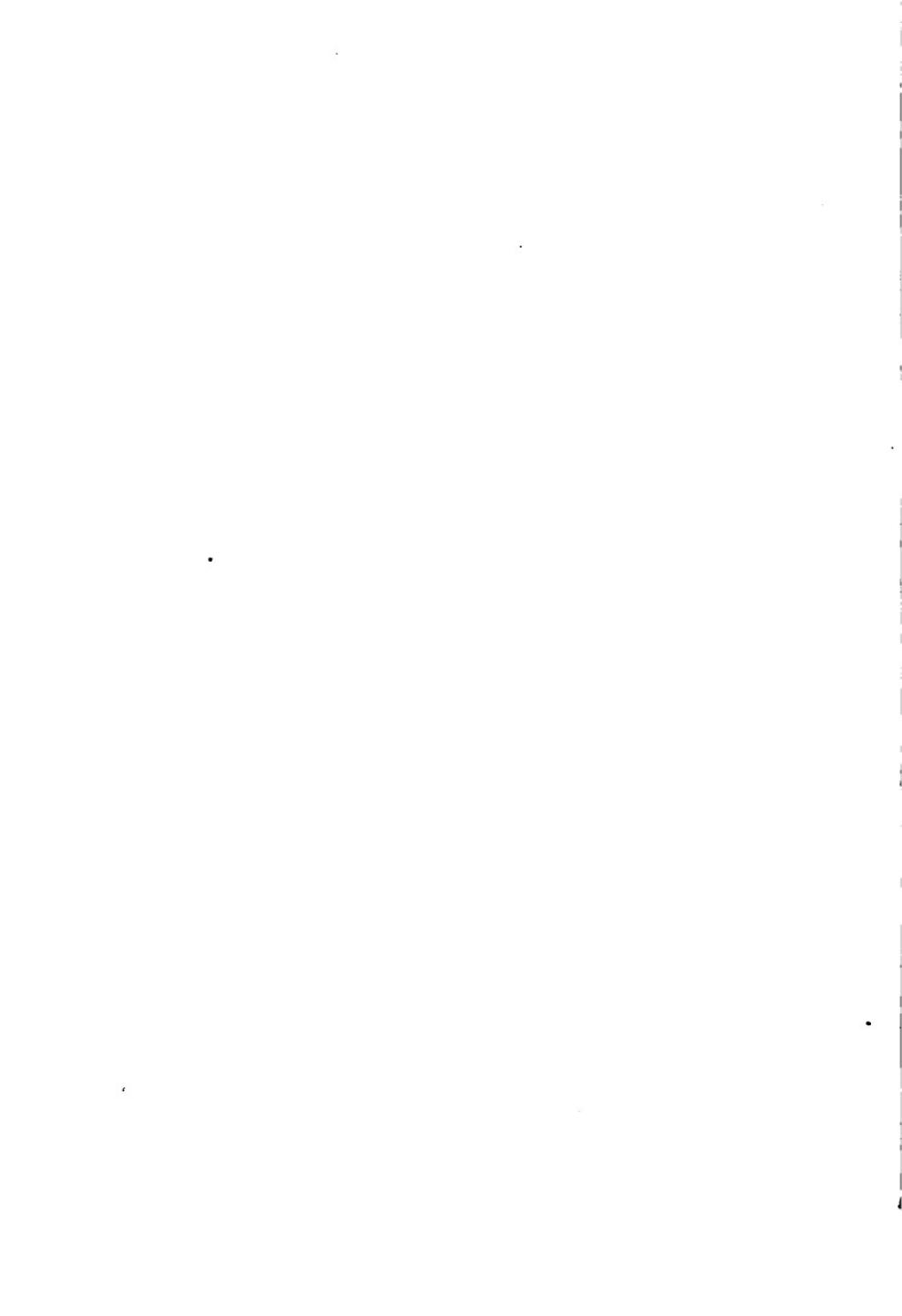
It will be observed that its method is

## PREFACE

practical rather than scientific, though built on a scientific basis.

In sending out this modest little volume, it is with fervent desire that it may reach many homes and confer a boon in every instance, by contributing various helpful suggestions, much effective inspiration, and the more easy solution of certain momentous problems connected with young life.

EDGAR L. MOON.



# I

## CONTENTS OF THE BOY

A LITTLE boy at school, on being required to write a composition, requested, as is usual with boys, to be excused, pleading that he could not think of anything to write about. Whereupon his teacher said to him, "Write what is in you." This pointer was so suggestive that he at once concluded that he could write something, and proceeded with the following prefaced inventory: "We should not attempt any flites of oratory, but rite what is in us. In me there is my stummick, lungs, heart, liver, two apples, one piece of pie, one stick candy, and my dinner."

Now although that list included about all the boy could think of relating to his con-

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tents, yet in reality, there was much more in him than he then conceived of; there were many things in his soul of which he was not conscious; faculties and qualities of subtle nature, not all apparent, but surely there; powers not fully recognized by older people, it may be, but latent in him, and which in time would be awakened and developed; so that in writing compositions ten or fifteen years subsequently, numerous facts and themes would be present in his mind to write about. And his chosen topics would not be the organs of the body and the contents of his stomach, but the invisible faculties of his soul, and the ideas which would occupy his mind.

The small boy is himself a composition, consisting of various elements, diverse, problematic, mysterious, admirable, and momentous. A humorous maiden, who used to play about the home of the author frequently, would sometimes tease the little boy, by saying:

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"Girls are made of sugar and spice  
And everything nice;  
But boys are made of nails and snails  
And puppy dog tails."

Now although it is a fact that nails, snails, puppy dog tails, and other such things do enter somewhat into the life of the boy, yet there are far nobler elements which unite to make up his comprehensive nature.

One of the first of these which engages our attention is the boy's Vivacity, which, though sometimes difficult to manage, is, nevertheless, indispensable to his ultimate success. This element, as usually manifested, is an inspiration to those who are older and more inert; but occasionally his surplus vim becomes pent up; then an explosion follows, and an overflow of animal spirits, assuming in some cases the proportions of a turbulent flood.

This explains his marked enjoyment of noise, which the louder and more violent it is, the more delightful it appears to be to him. And it pleases him, even when it issues

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from another source, and probably because it strikes responsive chords in his own animated bosom. Little wonder that he greets the brass band with such welcome, and follows after it in the procession with an interest which is well-nigh all-absorbing.

This particular enthusiasm is well expressed by Sam. S. Stinson in the following rollicking lines from the "Village Band:"

"Rumpity-tum-pum-tum-tum !  
O ! for the sound of the old bass drum,  
Drowning the strain of the plaintive flute,  
Tootily-tootily-tootily-toot !  
Haunting my memory comes the groan  
Fresh from the throat of the big trombone.  
Never was music one-half so sweet,  
Rumpity-tootily-tweet-tweet-tweet."

His vocabulary may be much narrower than that of his sister; and he is not noted either for the number or fluency of his words; but is distinguished for the shot and powder emphasis with which he charges them. He may not be familiar with the rules of grammar, but he has the elements of grammar in his mental pocket, and abounds

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especially in verbs and interjections, and these, perhaps, in nearly equal numbers. As a verb he is mostly transitive, and in the active voice; is particularly active in regard to his voice, and if one would know how transitive he is, let him inquire of any boy's mother. He is discovered at short intervals in all the cases, and sometimes in them all at once; there is another case called "hard," which, alas! at times defines his situation.

The boy's effervescence is conspicuous, also, in his language. Ordinary terms are not large enough, nor sufficiently forceful to express his inflated ideas and intense emotions. He seeks the freshest and most extraordinary forms of speech, and if he does not find one ready-made and suitable, he coins one, and takes delight in slang expressions. The old and common word "burst," for example, becomes too aged and infirm to serve his impetuosity; it must, at least, be first rejuvenated. He, therefore, speaks of something which has broken, as having "busted."

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And, at length, this form becomes too small to measure the capacity of his expanding notions, and one day you are startled to hear him saying to a comrade, "You just bet, the whole thing bustified."

This force impels the boy, also, to make excursions into by- and sometimes forbidden places to gratify his curiosity, and to acquire a more complete and satisfactory knowledge of the various objects of special interest within the region of his home. Thus he becomes acquainted with the largest tree, the secret place of the hawk's nest, the retreat of the woodchuck, the favorite nooks of the wild flowers, and could guide you to the various wonders of the woods and hills and moors. Or, if the city is his dwelling-place, he becomes familiar, not only with the names of leading avenues, but of those which are less frequented; learns the numbers of the railway trains and their whistles, explores by-places, and tells about the new establishments and latest enterprises of the town.

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Occasionally he manifests a stimulation of his mental faculties which finds vent in wit or humor that is quite astonishing. As an instance, one winter evening the president of an Eastern university, going out to an engagement, was hurrying along the walk, when he ran smack up against a little urchin. And the facetious dignitary stopping for a moment said, "Hello, little boy, what time is it by your nose?" The little fellow looked up at him bravely, and replied as wittily: "My n-o-s-e is n't a-run-nin'. Is you-rs?"

But it is deplorable that this same super-abounding energy often leads the young into excess and dissipation. And the average well-kept boy may be compared to a high-fed colt freed from the confining stall, and turned into the field in springtime, and which requires an hour of running, kicking, and other violent antics, to relieve him of those pent-up forces, with which he was well-nigh bursting.

Sometimes these dashing animal spirits

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quite overcome the better nature of the youth, and cause him to break through the fences of propriety, and commit divers acts of recklessness. But his misdemeanors should not be taken or mistaken, as they often are, as conclusive evidence that he is bad at heart. A serious mistake is often made in assigning evil motives to a boy's infraction of good order. Various transgressions are doubtless blamed to the motives or dispositions of a child, which should be attributed to his instincts and to acts which are more or less involuntary; for he may be guilty of vexatious doings, while, at the same time, he desires to do the right. A certain schoolboy who was sometimes troublesome went to his teacher in a serious mood one day, and declared to her somewhat pathetically, "I want to be good, but I can't." The boy's disorder may not be premeditated, nor committed because he is indifferent to doing right, but for the reason that he is constrained to be disorderly by the

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spasmodic forces of his nature. He is mischievous rather than malicious, spontaneous rather than deliberate, and impulsive rather than designing.

For these reasons parents and teachers in the public schools need almost super-human wisdom, patience, and long-suffering in the treatment and training of the vivacious child.

Again, among the contents of the boy the Exploitive instinct is conspicuous, an ambition to do the extraordinary. Hence when the lad, by some sudden impulse, disappears and you seek him, you will likely find him on the housetop, in a tree, perhaps trying to climb it backward, diving in the river, or in the performance of some other venturesome and risky act. He takes to athletic feats and general adventure as naturally as ducklings to a pond.

The trait of Optimism also is included in his inventory. And between this element and his vivacity, previously considered,

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there is probably a logical connection. His soul is lighted up by the brilliant orb of hope. He goes whistling about, even in the rags and privations of his poverty; sings under the darkest cloud of obscurity; and moves cheerfully amid conditions of adversity that would overwhelm many a strong man with discouragement and melancholy. A tallow candle is a sun to him. "How did you get on with spelling?" Bob's mother inquired of him, on his return from school, "I'm sure you did well," she added. "No 'm," he answered; "I could n't spell much of anything. And I could n't remember the 'rithmetic very well, nor the jog-gerp'y." Then a feeling of disappointment clouded the mother's face; but Bob proceeded to assure her that notwithstanding certain failures his general standing in school was enviable, and to restore her cheerfulness by an impressive hug, and the encouraging words, "But that 's no matter, mother, the boys all like me, and I 've got

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the biggest feet in the class." The boy may be poor, have few advantages, and encounter many difficulties; but in his optimistic views he may one day be distinguished as a merchant prince, statesman, inventor, or military hero. He reads at school of Washington, and on returning home announces to his mother that he has decided "to be President some day."

The boy is, furthermore, exceedingly Aspiring. He grows and grows upward, his face is toward the sky. It is not his fault if he does not "hitch his wagon to a star." He gazes at the heights of human possibility, and imagines yet loftier summits of attainment. The Titans of mythology are his prototypes; he is himself a Titan's son. His legs at length appear too short for his ambition, and he procures stilts with which to walk and elevate himself to a higher level. On stilts of the imagination he lifts his head into the starry firmament. And though he can not rise and float like birds or clouds upon

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the upper currents of the air, he still finds satisfaction in flying a high kite, which is indeed the symbol of his soaring aspirations.

He has a lively sense of grade and rank, and is sometimes feverish to be elevated to a higher place. At the Carlyle Indian school there are many hundred pupils representing every native tribe still surviving in our country. And to every one of these, aside from certain hours for study, is assigned some regular task. One division works in the forenoon, and studies in the afternoon; the rest, reversing the order, study in the forenoon, and in the afternoon turn to their other duties. It is said of one of these, a little boy of seven years, who had the job of carrying refuse to the swine, that, tiring of his task and aspiring to a more desirable position, he applied at the superintendent's office one day; and the superintendent, looking down at the little applicant, inquired, "What do you want?" "I want to trade trades," replied the lad. "What is it?" "I

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want to *trade trades*. I never thought I should like the pig trade," persisted the aspiring Indian boy.

But worthier qualities than energy, exploitiveness, and ambition are to be credited to the boy; there is Heroism in his heart. And the extent to which a mere boy can endure and achieve, when tested to his utmost, is quite incredulous. In the training of the Spartan youth, according to the rigorous laws of discipline established by Lycurgus, boys would stand and suffer themselves to be whipped until the blood ran down upon the altar; and sometimes die beneath the stroke of discipline, without uttering a cry, a groan, or a sigh. And we meet frequently with instances of heroism on the part of a young boy which are worthy of a monument. When the Sioux Indians raided Western Minnesota in the summer of 1862, like a desolating scourge they looted and burned a certain settlement.

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Among the number of those who fortunately escaped the general slaughter were two little brothers, one a youth of about twelve years of age, and the other only three. They were left alone, comparatively helpless, and with shocking memories of the massacre. It was a terrible experience to the lads. The elder knew that there was a fort about eighty miles away, where they would be safe if they could reach it; but the distance was long, and the tiny three-year-old could walk but little over the rough roads. The older brother could not bear the thought of leaving the little fellow to starvation or the cruelties of savage enemies. He was in a state of terrible perplexity. What should he do? But his noblest powers rose to the occasion, and with true heroic spirit he took the younger on his shoulders, "and over the long reach of rough roads, through the sharp prairie grasses, in the darkness of the night, and in hunger and weariness he carried his little brother in safety to the fort."

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Little Ernest Schrank, of La Crosse, Wisconsin, performed an act of heroism recently in rescuing his baby sister from a fire at their home, which was generally recognized as a singular deed of bravery, but for which a medal was refused by the Carnegie hero commission only on the ground of his being so very young. But in the estimation of the public it was an act of true heroism, for which the child is well deserving of a medal.

Continuing the process of unfolding the nature of the boy yet other noble virtues are disclosed, and the trait of Magnanimity now excites our admiration. He emulates mature men, regarding usefulness, and is inclined to lend a helping hand, rather than be helped.

Numerous and noble are the examples of little toilers, such as newsboys, bootblacks, and those in other boy professions, who labor and economize like stalwart men, not only to provide a living for themselves, but

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to help support the family. One of these manly lads, being hard pressed, went to a store to procure provisions for the family on trust. And on being questioned about the matter, he pleaded that he had a wife and three children to support. Utterly amazed, the clerk said to him: "You got a wife and several children! Why you, you are not married are you?" "No," replied the boy; "but my father is."

In harmony with the largeness of his heart, he admires real merit rather than display. Girls are supposed to be pretty, graceful, and much on dress-parade. But a boy is likely to be plain-faced, awkward in his manner, and dressed accordingly. And though he is not graceful, neither is he proud nor vain. A coarse straw hat, perhaps the lop-sided remnant of the previous year, a little blouse and trousers, with no anxiety about the holes and patches, comprise the essentials of the summer wardrobe which he naturally requires.

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If into many a given group of girls there comes another that is plainly dressed, some snobbish member of the company is likely to elevate her nasal organ of expression in refined disdain (for while some persons are reported to have rubber in their necks, many maidens have it located more especially in the nose). But the typical boy is free from snobbishness; and, as a prevailing fact, boys admire one another, not for the quality of the clothes they wear, but for personal qualities and attainments. Not the boy that wears the better suit, but he that gets his lessons best, can jump the farthest, climb the highest, or has a generous heart, he is most admired by his comrades, whether his clothes are new and stylish, or decidedly back numbers.

Furthermore, the talents of the boy for Achievement and success, though undeveloped and concealed from view, are the basis of the mighty deeds of history, and the grand accomplishments of civilized en-

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deavor. It was in reference to these facts that Trebonius used to say that he felt like taking off his hat whenever he met a boy, because no one knew what momentous future there might be before him. Very truly was it stated by a poet that "a boy's will is the wind's will, and the thoughts of youth are long, long thoughts." Thought and will are princely powers, and no one can foresee the reaches of the boy's ambition, nor the conquests of his power. A lad, while sitting on the step before the entrance to a spacious building in an Eastern city, was insulted by an employee of the establishment; his sensitive young nature felt the sting most keenly; his indwelling dignity also was aroused; and looking up at his insulter with a spirit of admirable revenge, he declared to him, "Some day I 'll own this block." And with the motor of a strong determination he carried out his splendid resolution, and in forty years became the sole possessor of the place where he had

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once been treated with contempt as only a small boy and as the legitimate sport of grown-ups.

The ancient, powerful, and wealthy family of Hastings lost their patrimony and estate at Daylesford in the perilous cause of the Stuarts. Warren Hastings, a descendant, when a boy of seven years, while lying on a bank overlooking the estate, formed a resolution to recover it at some future time, and restore it to his family. Through many and strenuous years he kept this noble purpose ever present in his mind. His splendid perseverance was at last rewarded. He retrieved the family fortune, and at the close of an eventful career, full of usefulness to the government, and in high favor with his sovereign, he retired to Daylesford to enjoy it briefly and then "sleep" amid the scenes so cherished in his heart for many years.

The boy is more than a mere prophecy of the coming man. He is "the father of

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the man," and yet more than both of these, he is a man in making. A small boy being asked the bantering question, "What are little boys like you good for?" answered truly, "Please, sir, little boys like me are the stuff they make men of." Surely, however small and crude, they are, nevertheless, Man-stuff. And if such are the elements of which every man, great or insignificant, must be composed, how conscientious, careful, and painstaking should we ever be regarding that momentous boy-material from which the man is to be made!

Throughout the slumbering ages of mankind the boy's worth was generally depreciated; but with the recent awakening of thought upon the subject his momentous qualities and needs are being more and more considered, and he is rising in the estimation of mature minds; but there are many yet who underestimate the boy, and his importance and interests still require advocates. A circuit court in Southern Michigan

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awarded the munificent sum of \$35,000 to indemnify a boy who had lost both feet through a railway accident. Some persons might regard this sum as enormous damages in such a case. But is there any father, who, if he had an offer, would be willing to exchange his boy's feet for a like amount? And if his feet be estimated thus, how should we estimate his entire body, including feet, hands, head, and all? Then add to this increased amount the value of his mind; furthermore, and high above all other values, the worth of his immortal soul!

And if the figures, given above, are only intimations of the boy's incalculable value, and for the period of his earthly life, is it not important beyond measure that he be preserved intact unto that life which is eternal, even at the cost, if necessary, of great endeavor, self-denial, and outlay on the part of friends? Horace Mann once delivered an address at the opening of an institution built for boys, in the course of

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which he made the statement that if only one boy were saved from ruin by its means it would be a paying investment for all the cost and care and labor of establishing such an institution as that anywhere in the land.

At the close of the exercises a gentleman rallied Mr. Mann upon his seemingly exaggerated estimate, saying, "Did you not color that a little, when you said that all the expenses and labor would be repaid if it saved only one boy?"

"Not if it were my boy," was the solemn and convincing answer.

The nature of the boy is involved in the absorbing sociological problems of the present time; his character is vitally related to the interests of state, and it therefore behooves the representatives of government, as well as parents, teachers, and philanthropists, to devote thoughtful, earnest, and active attention to his positive daily needs, protection, and development.

In the course of an address at Wash-

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ton, Indiana, Governor Hanly pointed to a boy near the front, and exclaimed: "Give that bright-eyed little chap a chance. The saving of that boy is more important than the election of a President; it is more important to save him than to acquire territory. It is better to keep the smile on his lip and the twinkle in his eye, than it is to storm and worry over the tariff. The salvation of the boy's soul is more important than the success of any party. It is better to keep the sunshine in his heart, and it is better to keep the sunshine in the heart of his mother, than to win a political victory."

To rear the boy is indeed a strenuous task. But notwithstanding his various imperfections, crudities, and shortcomings, and the occasional difficulties and discouragements experienced in the process, let us still have faith in him, in his possibilities for future excellence, and be assured that if we train him to a noble life we shall thereby succeed in the consummation of a grand

## THE CONTENTS OF THE BOY

achievement, and secure the glad rewards awaiting faithful parenthood.

“ Have faith in the boy, not believing  
That he is the worst of his kind,  
In league with the army of Satan,  
And only to evil inclined ;  
But daily to guide and control him  
Your patience and wisdom employ,  
And daily, despite disappointment  
And sorrow, have faith in the boy.

“ Have faith to believe that some moment  
In life’s strangely checkered career,  
Convicted, subdued, and repentant,  
The prodigal son will appear ;  
The gold in his nature, rejecting  
The dark and debasing alloy,  
Illuming your spirit with gladness  
Because you have faith in the boy.

“ Tho’ now he is wayward and stubborn,  
And keeps himself sadly aloof  
From those who are anxious and fearful  
And ready with words of reproof,  
Have faith that the words of a mother  
His wandering feet will arrest,  
And turn him away from his follies  
To weep out his tears on her breast.

“ Ah ! many a boy has been driven  
Away from the home by the thought  
That no one believed in his goodness,  
Or dreamed of the battle he fought.

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So, if you would help him to conquer  
The foes that are prone to annoy,  
Encourage him often with kindness,  
And show you have faith in the boy.

"Have faith in his good resolutions,  
Believe that at least he 'll prevail,  
Tho' now he 's forgetful and heedless,  
Tho' day after day he may fail.  
Your doubts and suspicious misgivings  
His hope and courage destroy ;  
So, if you 'd secure a brave manhood,  
'Tis well to have faith in the boy."

## II

### THE BOY'S APPETITE

ONE of the distinguishing characteristics of the boy, and to which it seems wise to devote an entire chapter, is his proverbial appetite. Not that girls and grown-up people are too ethereal to require material food, but that the appetite of the boy is especially developed. Like young birds, he seems to be always hungry. To eat and play constitute his chief desires; he wants but little more. Some one has described him as "an organized appetite with a skin drawn over." And Thomas Carlyle said, in his usual, sarcastic manner, that "boys should be brought up in a barrel and fed through the bung-hole." (Probably he

## THE BOY'S APPETITE

meant other boys than the one his parents raised.) Delicacies, in particular, are enjoyed by the boy with such keen relish, that we are not surprised to hear him at a picnic spread express a wish that his "neck was longer." "Grandma," inquired a typical lad, "does your glasses magnify?" "Yes," she answered. "Well then, I wish you would leave them off when you put up my lunch." Another boy when asked by his mother, in the presence of the author, at what hour he preferred to have his breakfast, promptly answered, "Right after supper."

But if the boy does eat till grown-ups are astonished and amused, there is compensation in the large results of the supplies consumed. And it is not only when you take his measure on his birthday, or procure him a new garment, that you realize this fact, but his rapid growth reminds you of it often.

He eats voraciously because his body requires much. His appetite is normal and ravenous for two reasons, one of which is

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his rapid rate of growth; the other, his intense activity.

His early years are, in a special sense, years of absorption, and not production; the time for the accumulation of reserve funds, but not for dividends. This is the growing, formative period physically, and that in a high degree. Do not begrudge him a plentiful supply of nourishing food; provide him with abundant raw material for consumption, and by and by he will serve the world as a producer. Liberal quantities of mulberry leaf are fed ungrudgingly to silk-worms in anticipation of the precious product into which they transmute the substance upon which they greedily feast.

The boy is expanding in both brawn and brain; gathering reserves of energy upon which to draw in future years. He is building a living factory now, with power-house combined, and getting the machinery of the most wondrous mechanism in the world in order; a few more years, and it will be com-

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plete and ready for active and permanent operation. And the output will be most marvelous, including among its various products, mechanical inventions and scientific discoveries; achievements in art, commerce, and statesmanship; fortunes, homes, and fame. In this laboratory an alchemy, far more extraordinary than that magic process by which the old alchemists hoped to transmute base metals into gold, is in actual operation, through which the gross substances of common diet are transmuted into flesh, blood, strength, action, beauty, magnetism, greatness, and achievement.

Do not be astonished above measure, nor ridicule the boy because he eats voraciously. There would be reason for alarm if he did not eat with zest, and his mother would be likely to call in a physician to restore his waning appetite. He may consume as much as both his two older sisters do, and make suspicious visits to the pantry now and then; but serious consequences are not likely to

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result therefrom, if he be limited to plain and wholesome foods.

But his appetite is changing. It will not lessen on the whole, rather will it increase, but undergo a modification. The mere animal desires may abate somewhat, but nobler forms will be developed; and with added years, this consumer will require vastly more. There was a time when nearly anything he wanted could be set before him on a plate. But a table spread with everything to gratify the palate could but poorly satisfy him now. His desires have increased, both in kind and number. Tastes have developed, more acute than that which calls for food. His appetite is grading up. The stomach may take second or even third place at this stage of his development; but his brain grows hungrier, and he craves those relishes which satisfy the soul. A certain boy, while waiting hungrily for his supper, seized his favorite periodical, and immediately became absorbed, and continued

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reading after the other members of the family had gathered at the board. Whereupon his mother said to him, "I thought you were the boy that was so hungry." And he replied, "I was till I got something else." The first hunger was only secondary now, being superseded by another and a higher one. Beginning, as other children, with the animal appetite alone, the little Abraham Lincoln acquires such an ardent longing for knowledge by the age of twelve, that he tramps off through the lonesome woods, a distance of twenty miles, to borrow a book, for which his soul is hungering, and spells out the words, reclining upon the hearth before the glare of the burning logs at night.

And by this gradually refining process the psychic appetite so changes, that certain elements which were formerly insipid and distasteful become exceedingly pleasurable. A boy whose taste for language study was still latent, declared that Greek to him was only a mass of ant tracks on a dusty path;

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but he subsequently changed the figures, and pronounced the paradigm of the Greek verb to be as fascinating as a kaleidoscope.

But mounting up the flight of years the boy continually expands in stature, and has corresponding changes of desire and necessity. His appetite likewise increases, and he requires ever more and more to supply his needs. In early childhood he was moderately satisfied with three full meals a day, plus supplementary lunches sandwiched in "between times." But now, a few years later, he exhibits an all-devouring capacity. You find him frequently at the table still at ten o'clock at night; his supper is not finished, he is eating on, but eating books. Now his appetite for knowledge is so predominant that, if poor in purse, he denies himself sufficient food and clothing, as many do, in order to gratify the hunger of the mind for learning. How changed the nature of his diet now appears! And his required bill of fare has grown so large that the sumptuous

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banquet of a king would itself alone be a famine to him. He sits down to more elaborate spreads and finer fare; and feasts upon the fruits of science, art, literature, and archaeology; on music, painting, statues, temples, classic works, chemistry, physics, geology, the archives of the past, the spoils of buried cities, and the romance of history. He rambles out in summer time for a repast of flowers, and feeds on apple blossoms, lilies, roses, orchids, and chrysanthemums, and then at eventide directs his hungry thoughts toward the sky, and partakes of star-dust with delight.

But as one period merges successively into another higher, the appetite grades upward from the merely animal, through the psychic, till the highest rank of all is reached, the spiritual. Not that these different grades can ever in this life entirely supplant one another, but they do properly, and in accord with the divine arrangement, follow one another in the order of predominance.

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One on this summit of refinement may yet retain his relish for simple viands, delicacies, and luscious fruits, but now he craves the bread which cometh down from heaven, even "angel's food;" he still drinks at an earthly well, but thirsts for those more refreshing waters which "spring up into everlasting life." He does not cease admiring the beautiful in art, but finds increasing loveliness in the graces of a model character. He continues to appreciate the grand and picturesque in nature, but has strengthening desires for more perfect visions of the enrapturing scenery of the heavenly country.

Having the appetites of the boy in their comprehensive scope before us, the next consideration is the matter of food supply, both as to kind and measure. To adjust these to his varying necessities demands most earnest, wise, and conscientious application.

Among the parting counsels of the divine Teacher to His disciples was a lesson on the subject of the care of children, ex-

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pressed by those graphic words, "Feed My lambs," and addressed to Peter in his representative capacity. The gentle mandate obviously was given for the purpose of emphasizing the importance of more thoughtful consideration and better treatment of the young. On the occasion of a previous address Jesus had laid stress upon this duty when He set a child before His audience, and with the impressiveness of dramatic action, that eloquence peculiar to Himself, taught them that the child and not the man is the unit of the race. "Feed My lambs!" The superintending Shepherd then committed to the undershepherds of all coming time the responsible and tender charge of bringing up the children in the "nurture and admonition of the Lord." He did not specify particulars regarding food, nor the manner of supplying it, but left details to be determined in the light of common sense and the inspiration of consecrated love.

But there are certain general principles

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learned by experience, and which should guide all those entrusted with the momentous charge of children in ministering to their wants, and which must be scrupulously followed in order to secure satisfactory results. Of these discovered principles, one is the necessity for flexibility of general rules, for the purpose of adaptation to individual peculiarities; another that moderation must be exercised to prevent the evil consequences of overmuch indulgence; again that a distinction is to be made between appetites which are natural and necessary, and those which are artificial and depraved; also, that there are higher appetites to be provided for; and, furthermore, that boys, like others, grow by what they feed on, and develop corresponding character.

With reference to the lambs of the human flock, whether in the home, at school, or elsewhere, their care should not be uniform and equal, but sufficiently diverse to suit the peculiar individual needs arising from differ-

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ence in birth and circumstances. Dissimilar in temperament, spirit, tastes, and virtues, they require both discipline and diet, somewhat different in quality and quantity. No method of the cast-iron type can be applied to all alike. Treatment should be flexible, like a garment, fitted to the stature of the individual. There is necessity for a larger portion of sympathy and affection in the rations of some children than in those of others, and some should be considered with a greater measure of patience and forbearance. One, in a given group, is diffident and shrinking, and requires kind and earnest urging; another is headstrong and conceited, and needs the check rein of restraint; one has inherited intellectual talent, and is rather self-reliant; another is dull and slow, and in need of special help. One has a happy disposition, and is contented with but moderate attention; another has a clouded nature, and needs the light of generous cheer from others.

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Some words of emphasis on the importance of moderation in connection with the matter of caring for the "lambs" may be, to some, as timely notes of warning, because the ardent relish of the young exposes them to a particular peril which parents need to guard against, namely, overindulgence, especially regarding favorite dishes. The appetite which greedily seizes half-grown apples, green plums, and other equally unwholesome articles, and gulps them down with zest, must be restrained. The normal appetite of the adult in usual health may be relied upon by a given individual to guide him in the selection of what, for him, is salutary. But the voracious hunger of the young child may often, in its avidity, fail to discriminate between the nourishing and the harmful. And just as parents, by native instinct, and wisdom from experience, usually limit the infant's food to a very narrow range, so should they continue to guide the unwary young appetite carefully on through the period of

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childhood and adolescence. But probably many a mother forfeits the life of her sweet babe through ignorance of the limitations of the infant's assimilating powers. A deaconess reports that on a ministering tour she found a mother feeding her baby, which was only three weeks old, with crumbs of bread and caraway seed. And the ignorant mother remarked emphatically that, having lost five babes, she was determined to succeed in raising this one. Doubtless many parents make far more serious errors in regard to the indulgence of the various desires of their older children. Wise precaution and due restraint relative to these matters of diet are of vital import, also, with reference to the grave dangers incident to excessive indulgence and stimulation, for these are seeds from which grow gluttony, drunkenness, sensuality, and disease. A passage from "The Education of man," by Froebel, a celebrated pioneer in the domain of child culture, is luminous upon this point. He says: "In the

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early years the child's food is a matter of very great importance; not only may the child by this means be made indolent or active, sluggish or mobile, dull or bright, inert or vigorous, but, indeed, *for his entire life*. Impressions, inclinations, appetites, which the child may have derived from his food, the turn it may have given to his senses, and even to his life as a whole, are only with difficulty to be set aside, even when the age of self-dependence has been reached; they are one with his whole physical life, and therefore intimately connected with his spiritual life. And, again, parents and nurses should ever remember, as underlying every precept in this direction, the following general principle; that simplicity and frugality in food, and in other physical needs during the years of childhood, enhance man's power of attaining happiness and vigor, and true creativeness in every respect. Who has not noticed in children, overstimulated by spices and excesses of food, appetites of a

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very low order from which they can never be freed—appetites which, even when they seem to have been suppressed, only slumber, and in times of opportunity return with greater power, threatening to rob man of all his dignity, and to force him away from his duty."

Says Kate Douglas Wiggins: "There is no substitute for a genuine, free, serene, healthy, bread-and-butter childhood. A fine manhood or womanhood can be built on no other foundation."

Although a cautionary signal regarding the danger of an artificial taste has been flung out in a previous paragraph, yet something more direct and comprehensive in its application should be added, touching the necessity for guarding against the general perversion of the appetite. The human taste is variable and divergent. It may take a wrong direction and become abnormal, so that things which are unwholesome, and, at first, distasteful, become, by continuous indulgence, decidedly agreeable. The common

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staple articles of food and drink are usually partaken of in moderate quantities, but as to certain things for which the body and the soul may acquire an unnatural relish, they are doubly dangerous; and not alone because pernicious used even in small quantities, but also because they create burning and insatiable desire for more. In consideration of the ease with which the natural taste becomes perverted, it is decisively important that the desires of the young be strictly watched, guarded, and directed.

But from want of clear instruction, right example, and resolute restraint, many youth acquire a permanent appetite for *intoxicating beverages*, and fall early victims of its debauching power.

The evil of this habit is generally recognized by those having the oversight of children, but certain subtle causes are overlooked and unsuspected. As already intimated, no small portion of the drinking vice, with all its consequent miseries, is attrib-

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uted to the pampering use of highly seasoned food in early life. Other causes to be mentioned, and existing in many homes, more or less pretentious, are hard cider, beer, and wine, which are quite innocent appearing (to some people), but really are masked enemies, and should never be admitted for a moment into any home, and especially if there be children present. But the politer beverage—wine, is the most insidious of them all, which Shakespeare, though a master of language, had to go to the infernal regions to find a name for—“devil.” Its wicked power was familiar to the ancient sage; and he drew a picture of its evil, and passed it down the centuries as a warning to succeeding generations:

“Who hath woe? Who hath sorrow? Who  
hath contentions?  
Who hath complainings? Who hath wounds  
without cause?  
Who hath redness of eyes?

They that tarry long at the wine;  
They that go to see mixed wine.

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Look not thou upon the wine when it is red,  
When it sparkleth in the cup,  
When it goeth down smoothly.  
At last it biteth like a serpent,  
And stingeth like an adder.  
Thine eyes behold strange things."

(The last three lives evidently alluding to delirium tremens.)

The stomach was invented, formed, and functioned by the Creator as a department of the wondrous laboratory of the human body for the preparation of the elements of life; but in countless instances it has become a nest of serpents, to torture the sorry victims of the drinking evil.

But there is another artificial appetite developed among young boys, and prevailing to a wide extent, which is ruinous to body, mind, and morals, yet apparently regarded with indifference or light concern by many parents, namely, that for the deadly cigarette. Statesmen, reformers, educators, and philanthropists in general are standing at the cross-roads, everywhere warning par-

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ents and the young against the terrible destructiveness of this vice, and still the evil spreads like a pestilence.

The effect of this abominable thing—one of the latest inventions of the enemy of man—are destructive to the foolish victim in a general way, and often to the last degree of wreckage. The cigarette impairs digestion, causes catarrh in the air passages, weakens the muscles, injures the nervous system, prevents sustained effort, stunts the growth, deadens the intellectual faculties, blights every budding promise, and exposes its victim to general demoralization, incompetency, ignominy, and premature death. Upon this subject the Honorable George W. Stubbs, judge of the Indianapolis juvenile court, utters the following words of warning:

"In the juvenile court I have found that manliness and good conduct can be aroused and stimulated in boys, no matter what the offense of which they have been guilty, if

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only they were not cigarette fiends. When a boy has become addicted to the use of cigarettes, the disease is in his blood and brain! his moral fiber is gone! he becomes apathetic, listless, and indifferent; his vitality has been sapped away, and all the vigor that should characterize the normal boy is gone. We have found that we have but small chance to reform and help the cigarette fiend unless the habit can be broken. It is a fight with the boy's *appetite*, which, like the burning thirst of the inebriate, rarely listens to moral suasion, and when a boy is in this condition he easily drifts into crime."

There is also that perversion of the mental taste, manifest in an inordinate passion for *novel-reading*. There are kinds of fiction, and certain celebrated works particularly, that are very beneficial, minister to the higher tastes, quicken the intellectual life, and inspire the noblest impulses. But on the other hand, the effect of the common sentimental novel, and cheap trashy, tragic

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reading, is intoxicating to the higher faculties, stimulating to the basest passions, and the direct cause of many crimes, especially among the young. But the least that can be said against immoderate indulgence in this habit, is that one's necessary rest is thereby interfered with, the health impaired, false ideas of life set up, and the possibilities of success, in no small measure, neutralized. Moreover, the formation of a taste for the more desirable classes of books and reading is often thereby prevented for a lifetime.

With reference to this peril, Dr. Arnold says: "Childishness even in boys of good ability seems to be a growing fault; and I do not know to what to ascribe it, except to the great number of exciting books of amusement. These completely satisfy all the intellectual appetite of a boy, and leave him totally palled, not only for his regular work, but for literature of all sorts, even for history and poetry."

In support of this indictment against

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novel-reading, an instance may be adduced from the author's observation: in a certain family there are three bright children, who in their lower grade work in the public school are usually marked high up the scale, but, as one by one, respectively, they reach the higher grades, their credit drops to the common level. This fact becomes a strange and troublesome conundrum to the widowed mother who is making strenuous efforts to sustain and educate them. But to others, looking from a different view-point, the case is easy of solution. For upon the mother's own confession her children are indulging in novel-reading to the extent of mental gluttony; have read all the novels in the town library, continually read such books, and "read" she adds, "till they are stupid." Hence their energy and enthusiasm become reduced to the extent that they are unable to cope with the harder tasks to which they come.

As already indicated in the earlier pages

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of this chapter, there are other normal appetites than those connected with the digestive apparatus, namely, the Imagination, Aspirations, instinct for Diversion, and Enthusiasm.

And in close connection with the foregoing words of warning with reference to perverted appetites, is that of caution in regard to the directing of the child's imaginative powers. For the imagination of the young especially may be considered also as a voracious appetite, consuming not only the provisions set before it, but which, never "filled," seizes greedily every passing object, and assimilates a portion of them all. According to the nature of the elements upon which the imagination feeds are the materials which enter into the building of the character. Knowing the decisive power of this faculty upon the life and destiny of man, and seeing from the high summit of his vision, both the good and evil of the world appealing to humanity for contemplation and

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adoption, a great apostle inscribed upon the floating banner of eternal truth the golden words, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—think on these things." And the Supreme Teacher from out the deep philosophy of life revealed a principle, undiscovered by the common eye, and declared, "As a man thinketh in his heart so is he"—a warning as appropriate for a boy as for a man. A sea-captain who had been reared several hundred miles inland, but afterward inclined to sea-faring lives, on being questioned how it came about that, his early home being situated so distant from the sea, and having no rover blood in his veins, he and his three brothers chose the occupation of the mariner. In explanation of this curious fact, the captain said: "Ah, thereby hangs a tale! We were, as you say, mountain boys, who never felt a salt breeze; but

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our one luxury in household adornment was a magnificent oil painting representing a ship at sea. It had been a wedding present to mother, and she hung it over the sitting-room mantel that it might be constantly enjoyed. The artist was famous for his marine views, and in looking at the picture we could almost feel the swell of the waves. It was the delight of our boyhood to study it, and dream of the ship's course and mission. As we grew older, and our desire to 'sail the main' began to show itself, mother tried to divert our attention, and even hung the painting, now obnoxious to her, in the disused parlor, but it was too late; its influence had been too strong."

Silently and unsuspected by the mother, yet actually, day by day, through the years, that picture was furnishing to those young observers food for meditation, and materials for the use of an active imagination, gradually shaping their ideals and fixing their career.

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Thus the imagination vividly appears as a potent factor in the making-up of life. And not only are our avocations being determined by this cause, but likewise the moral course of right or wrong; also habits good and bad are in process of formation, according to the nature of the objects upon which the mind's eye ponders.

With such momentous consequences thus involved, what earnest caution should be exercised regarding the imagination and the objectives of the youthful mind, the nature of what they see, and hear, and read, and contemplate! As far as it is possible, those things pertaining to "the good, the beautiful, and the true" should be kept conspicuously before the vision of the boy. Place the high ideals of manly principles and worthy deeds, lettered with gold, in the favorite places of his meditations; set before him those examples of sublime greatness left to coming generations as legacies by the illustrious dead; fix his thought upon the ad-

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mirable lives of the distinguished men and women with which biography abounds; let him gaze upon the inspiring portraits of noble characters, also representations of true devotion, transcendent heroism in nature, the splendor of the sky, the grandeur of the mountain and the sea, the attractions of the flower kingdom, the thrilling facts of the material world about him everywhere; keep his thought engaged on such and other worthy objects, till it becomes his changeless habit to "choose the better part." Thus will he grow in grace and in the knowledge of the truth, and like the Boy of Galilee, "in favor with God and man."

Diversion must be recognized as one of the various elements upon which the boy subsists. But this want is quite sufficiently supplied by the ordinary and easy facilities for play. He has no natural need of anything of the nature of public entertainment. The simple, spontaneous pastimes of boyhood satisfy him. One, to whose mind the ques-

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tion of the desirability of life had been suggested for grave consideration, passing where a boy was playing with his dog, turned to him with the solemn inquiry, "My boy, is life worth living?" "Yes," was the animated answer, "*Me an' my dog have fun.*" The various classes of entertainment in the public hall may be demanded by adults, at times, to alleviate their melancholy or stimulate their risibilities, but they are not at all essential for diversion in boy life.

Injudicious parents or other friends in charge may, by taking children to such places of amusement, cultivate in their young minds a relish for representations much too sensational for their years, but it is an artificial and harmful taste. Many children, scarcely out of *infanthood*, are taken to dramatic entertainments, and divers common, low, and cheap performances, and frequently to funerals to see the corpse. But the best of these are unnatural and injurious excitements for a child, and some

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of them arouse the passions prematurely; and others, by their vulgar jests and rank insinuations, contaminate the pure and innocent nature of the child.

In the human heart, and manifest even in early childhood, is an ardent desire to excel. Among the incentives for attainment is the common thirst for approbation and applause, in recognition of the performance of some special feat or worthy deed; another is the joy arising from the consciousness of having reached a higher scale of excellence. There is a fervent inclination in the youthful heart to surpass his comrades in some line of skill. And the elation resulting from success is quite as necessary to his thrift and happiness as food and drink. To secure this he must concentrate his efforts upon some special object, till he acquire what is technically designated an "accomplishment." It is indispensable to the welfare of every boy that he have some manner of attainment. It may be simple in its nature;

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he may have more than one; or he may change from one kind to another, with the changing stages of his personal development, but should continually have one in some form suited to his aptitudes and aspirations, in which skill and excellence are displayed; and furthermore, he should be encouraged in the acquisition of it.

Children are instructed to divide their time between appointed tasks and play; but this third objective of their energy is overlooked by numerous parents. Many a boy is spiritless and aimless, for the simple reason that his individual tastes and talents have not been recognized by those directing his activities.

The boy enjoys making music(?); and though his first attempts may not produce "a concord of sweet sounds" to older persons, yet it is delightful to himself. And he desires to improve in this accomplishment. When, therefore, he has acquired skill with hammer and pan, he selects a higher grade

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of instrument, and advances to the toy bugle and the primary drum, which, in turn, give place to the jew's-harp and mouth-organ. But eventually he graduates from these, and abandons them for something higher still. He goes out to hear the band, and is enraptured by its animated strains. He wonders with open mouth at the feat of those exalted beings who can thus perform; gazes at the august man who beats the big bass drum with feelings of mingled awe and admiration; and regards the happy mortal who plays the leading instrument as next to the angel Gabriel with his trumpet.

Full many a boy yearns, and in some instances with bitter but unavailing tears, to learn to "play" an instrument. This craving is probably more manifest in boys whose privileges for general culture and enjoyment are more limited. If it be within the scope of reasonable possibility, give the boy a chance to gratify his native passion, provide some kind of musical instrument, preferably

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his choice, and a portion of his time for necessary practice.

But various other species of accomplishment may be instinctively selected by, or suggested to, the boy. And within the radius of even a humble home there are possibilities for the acquisition of some attainment by the aspiring youth. He has ready access to the extensive field of natural history; and in the study of the birds, by reading and observation, he may become an authority on bird-lore; or, similarly, as to other animals, and enjoy the knowledge thus obtained as a source of continual pleasure. The butterflies or other insects, which in their season are present everywhere, may be pointed out to him as a fertile subject for enthusiastic study, and thereby he may become an expert in the science of entomology. A retired minister, observing in his new quarters some ants which had previously occupied the house and refused to yield possession, began by some spontaneous impulse

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to study that wondrous little creature (worthy the wisdom, power, and thought of the Creator), and at length became a specialist on ants.

The trees and flowers are probably accessible, and the boy may learn their names, order, genus, species, and particular utility, and find the science of botany a fascinating study.

Any one of various departments of investigation may be chosen as a specialty. The matter of accuracy even in the simple branch of spelling has become the proud attainment of many a boy, and the envy of his associates, at least in bygone days. A lad at school near New York City, gazing leisurely at words written upon the blackboard, gradually acquired the habit of spelling words in the reverse order, beginning at the end. This he continued till his skill in backward spelling won him local notoriety, and later on attracted the attention of the famous showman, P. T. Barnum, who sought

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to employ him to travel with his mammoth exhibition for the amusement of the public by his curious accomplishment. And even now, at the age of fourscore years, he takes delight in spelling backward for the entertainment of his friends, commencing at the end of sentences and proceeding rapidly to the beginning. This humble feat, especially because of its simplicity, is strikingly suggestive of the varied opportunities for accomplishment within the reach of every boy. Many a young aspirant, in the absence of any other special skill, might become an expert in the art of penmanship. So, too, with crayon, pen, or pencil, proficiency might be acquired in some branch of pictorial art which would command the interest and admiration of the public, and furnish a prolific means of permanent diversion.

In the early exuberance of animal spirits the boy starts out with enthusiasm, zeal, and perseverance; he will suffer failures and defects; and yet, undaunted, try, try again.

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But this enthusiasm is a limited commodity, and he is liable to discouragement. It is indispensable that some of his youthful projects be successful. If, aspiring, hoping, and endeavoring repeatedly, he as often fail of achieving excellence, and of realizing his ambition, his self-confidence and enthusiasm will ultimately become exhausted, so that he will give up trying to excel and probably relapse into an irrecoverable condition of despair and shiftlessness, and during the more responsible period of life be pitifully content if he can keep soul and body together, living only from hand to mouth.

The final outcome of the boy depends mainly on the two factors treated in this chapter—appetite and food. These shape the character of the young and fix their destiny for weal or woe.

Feed the stomach of the boy exclusively, and you will raise a lusty animal; pamper him with wines and other polite intoxicants, and he will drivel downward to a drunk-

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ard's low estate; allow him freely to imbibe the poisonous fumes of cigarettes, and he will lapse into a nervous wreck and die a victim of this fatal folly; scrimp him regarding those provisions necessary for the full development of body, mind, and spirit, and, by all the measures of real manhood, he will be a stunted dwarf; gorge him with the vanities of social life, and you will propagate a supercilious dude; feed his nature with the elements of selfishness, and he will merge into a malefactor and live upon ill-gotten gain secured by violence or fraud; glut his mind with pernicious literature, and he will shrink into a moral and intellectual invalid. Supply him only with the pure and wholesome, and in moderate degree, and he will grow into a master spirit and rule the empire of a righteous life; gratify his hunger for scientific knowledge, and he will win the rich prizes of the inventor and the splendid laurels of the scientist; nourish his soul with the virtues of saint and star and

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flower, and humanity will applaud the sublimity of his character; instill into his heart enthusiasm for mankind, and he will live a life of self-denial and sway the multitudes for charity and reform; inspire him with the fullness of life's supreme ideal, and some time, somewhere, he will "shine as the brightness of the firmament and as the stars for ever and ever."

### III

### HIS ACTIVITIES

**I**N a previous chapter some remarks are made concerning the boy's abounding energies; the same idea is now introduced again, for more detailed consideration and with special reference to the guidance and regulation of his activities. He is a restless and busy being; his constant movements are well mirrored by the case of the little chap who stood looking at a photo very earnestly for some moments, and then remarked, "I guess that isn't me." And when asked why he thought so, explained, "'Cause it's standing still too long to be me." Certainly the average boy can not be justly charged with being "still" long at a

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time. It is difficult to photograph him; snapshots only are usually availing, and limited also to the moment when one happens to find him.

Here is a momentous problem—How shall we manage this bustling phenomenon, for his sake and for our own? He is not moved by a mere storage battery which another can operate at will, turning the current on or off at any moment; no, he is rather an automatic motor, one which runs itself, often when and where it is not needed, and where sometimes it causes immense trouble. His restless movements frequently become extremely tiresome to nervous people, and attempts are made to regulate him for a season, but usually with poor success. The oft-repeated “Do keep still!” is usually ineffectual; but there is some relief in the mere utterance of the words, “Keep still!” aimed at the incorrigible. How capacious these words are! how significant of tired nerves and exhausted power of endur-

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ance! The expression is not found in any system of weights and measures, for it appertains to something which can not be measured.

But at this point it may be an appropriate suggestion to state that children may be perilously misunderstood and harshly or cruelly dealt with. Also they need patience with reference to their restlessness equal to that which was necessary to be exercised toward their parents, guardians, or teachers, as the case may be, when *they* were young. One may pick up the child and "chug" him into a seat with such violent force of muscle and words as to settle him for a time, but thereby injure both his physical and moral nature. "What, then, shall be done with the irrepressible small boy?" some one asks. The answer is not easy. Restraine him, to some extent, of course, but with patience and considerateness. Frequently the perplexing case may be disposed of quietly by changing his position or by substituting some

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other exercise or task for a brief interval, to relieve his pent-up forces.

Thus far we have been considering the restless, vociferous, effervescent energies of the lad. But that stormy period is mainly over, yet we now encounter a more serious difficulty. Hitherto we had to deal with those movements which were rather spontaneous and of the nature of an exhaust of surplus animal spirits; but now the boy premeditates and contrives, perhaps cautiously and secretly, to carry out certain childish schemes. He has developed what is designated mischief, an element innocent and harmless, or sometimes contrariwise. Previously he tired the ear; now he may weary or wound the heart of those who love him best.

In further consideration of the energies of the boy there appears another and the third problem, namely, that pertaining to his capacity for work. He has now, in the progress of development, become larger, stronger, and more intelligent; has acquired

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a degree of skill in various little matters, and is able and inclined to perform some useful service, either now and then or regularly.

The forces of his nature are imperious. He will do things *somewhat*, and do them either *rightly* or *wrongly*, and with rash impulses is very liable to blunder and go wrong, and therefore needs to be directed by the firm and patient hand of wisdom.

How shall this combination of powers and instincts in the boy be managed? is a perplexing question, and one which only experience, discretion, and counsel from above can answer rightly. For in the nature of a child there may be elements that stubbornly resist constraint; and he may show a disposition to be aimless, wayward, or lawless, so that it would be dangerous to all concerned for him to run at large entirely exempt from restraints or compulsory duties. It is very true that "Satan finds some mischief still for idle hands to do." To be properly employed then is not only to be

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out of mischief, but also to dispose of surplus vigor quietly and be in the performance of some helpful service.

The presence and availability of employees or other helpers should never cause the boy to be excused entirely from work. There may be others within easy call, sufficient to relieve him of all labor, but to exempt him from every disagreeable task would rob him of the benefit of that discipline which the full development of his mind and body needs. A reasonable amount of toil is a necessary part of education.

This is wise counsel from one of the most practical statesmen of the present time: "Teach boys and girls alike that they are not to look forward to lives spent in avoiding difficulties, but to lives spent in overcoming difficulties. Teach them that work for themselves and also for others is not a curse, but a blessing; seek to make them happy, to make them enjoy life, but seek also to make them face life with steadfast reso-

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lution, to wrest success from labor and adversity, and to do their whole duty before God and to man. Surely she who can thus train her sons and daughters is thrice fortunate among women.”

But there is danger of taking a specially *commercial view* of the boy. He can be utilized in the business of amassing wealth. And in numerous instances the attention of those controlling him becomes so fixed upon his working power as a means of revenue that the boy’s own best interests are neglected. Hence he is made a tool of avarice and denied in part the schooling and recreation which are essential factors of his development. His powers are his by natural inheritance; his obligations to the State, society, and even to his parents are natural obligations; he is not the property of any other mortal; he belongs alone to God, yet not as a slave of His, only as the servant, friend, or rather child of God. To make laborers of children and appropriate the rev-

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enue of their toil for selfish uses is to defraud them of much that is their very own, and is a grave injustice committed, as the author feels assured, by many fathers. A certain wealthy farmer, formerly a neighbor of the writer, increased his riches by requiring his boys to take the place of hired servants, and thus so overworked them that they were made old-manish while yet young; and in reply to criticism by his neighbors would endeavor to justify himself by saying, "I am doing it all for my boys; I am doing it all for my boys." But actually it was against the interest of his boys. All the accumulated riches he might ever leave to them could not reimburse them for certain necessaries he had deprived them of. He hoarded material wealth for them, but at the expense of impoverishing them with reference to their health, recreation, education, and spiritual culture.

And whether this injustice is perpetrated either by parents or soulless corporations, it

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is deplorable in the extreme. Child labor, as connected with various factories in our land, has become a grave, sociological vexation. And the extent to which the evil is maintained in some quarters, as revealed by more recent investigations, is appalling. It is estimated that there are nearly two millions of bread-winners below the age of fifteen years, both boys and girls, in this country; and that many of these are forced to labor ten to twelve hours and even longer daily; and that the drudging toil of some of them is extended far into the night-time. Sixty thousand children under fourteen are worked in the cotton mills of the South; thousands are in tobacco factories; tens of thousands in coal mines; while hundreds of thousands are employed in sweat-shops, manufacturing plants, offices, and stores, being so employed because their labor can be gotten cheap. And thus subjected to continuous drudgery, and deprived of the peculiar rights and privileges of childhood, it is inevitable

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that they reach the age of maturity only with sour hearts and gloomy views of life. And the contemplation of the fact that they have been defrauded of their childhood, stunted in body, uncultured mentally, and denied the accomplishments for which they yearned, naturally embitters the spirit of multitudes and renders them socially suspicious, pessimistic, and often anarchistic, with their hand against every other man.

Margaret Sangster, in "The Child in the Midst," utters an indignant plaint against the oppressors who make the child the victim of their cruel greed, and warns them of a day of judgment, when the Almighty will visit His fiery wrath upon them and vindicate the sacred cause of childhood.

"When the Lord of the great and the little,  
The Potter who shapes our clay,  
Sets a child in the midst of the market  
Where the world-peoples chatter all day,  
Sets a child with its innocent questions,  
Its flower-face dimpled and fine,  
In the very heart's core of the clamor,  
A thought of the Maker, divine:—

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“And men in their lust for dominion,  
Their madness for silver and gold,  
Crush the beauty and charm from that spirit,  
    Make the flower-face withered and old,  
Bind the hands and the feet with a tether  
    That childhood can never untie,  
Deem not that Jehovah unheeding  
    Looks down from the heights of the sky.

“He sees, though we think Him unseeing,  
    He knows when the factory wheels  
Grind down the life-blood of children ;  
    When the poor little bond-servant kneels  
In the pang of its frightful abasement ;  
    Though all men are deaf to its prayer,  
There is coming a dark day of judgment,  
    And the Lord of the child will be there.”

Mrs. Robert Browning makes a pathetic appeal in behalf of those thousands of children in her own country who are subjected to the slavery of factory labor, with all its dwarfing and degrading evils, and also thus deprived of their native right to freedom and happy playtimes in their childhood years :

“Do you hear the children weeping, O my brothers,  
    Ere the sorrow comes with years ?  
They are leaning their young heads against their  
    mothers,  
And that can not stop their tears.

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The young lambs are bleating in the meadows,  
The young birds are chirping in the nest,  
The young fawns are playing with the shadows,  
The young flowers are blowing toward the west—  
But the young, young children, O my brothers,  
They are weeping bitterly !  
They are weeping in the playtime of the others,  
In the country of the free.

“Do you question the young children in the sorrow,  
Why their tears are falling so ?  
The old man may weep for his to-morrow  
Which is lost in Long Ago ;  
The old tree is leafless in the forest,  
The old year is ending in the frost,  
The old wound, if stricken, is the sorest,  
The old hope is hardest to be lost ;  
But the young, young children, O my brothers,  
Do you ask them why they stand  
Weeping sore before the bosoms of their mothers  
In our happy Fatherland ?

“And well may the children weep before you !  
They are weary ere they run ;  
They have never seen the sunshine, nor the glory  
Which is brighter than the sun.  
They know the grief of man, without its wisdom ;  
They sink in man’s despair, without its calm ;  
Are slaves, without the liberty, in Christdom ;  
Are martyrs, by the pang, without the palm ;  
Are worn as if with age, yet unretrievingly  
The harvest of its memories can not reap—  
Are orphans of the earthly love and heavenly.  
Let them weep ! Let them weep !”

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In justice to the young it is necessary to consider their proclivities or native preferences in regard to the pursuits of life, and their distaste for certain occupations and attainments. When appointed to some task for which he is constitutionally unfitted, the child is likely to exhibit a reluctance, to accomplish only an "eye service," or less than that, and to be accused of being "lazy" or "stupid," according as he manifests unwillingness or awkwardness in action. Some are naturally adapted to the land, others to the sea; some to farming, others to mining; some to brainwork, others to handicraft; some to art, others to science. And in many cases the propensity for a certain vocation or accomplishment is so imperative that any other would be attended only with disrelish and ill success.

Many boys who manifest a decided tendency toward some particular pursuit, different from their father's, and perhaps very unlike that which they are forcibly in train-

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ing for, acquire the reputation involved in the disparaging words, "He 'll never amount to anything." A farmer's boy in Southern Michigan did not take congenially to the plow nor the more prosaic duties of the barn. This fact evoked from certain of the staid old neighbors a particular epithet decidedly more contemptuous than the word stupid, and which was commonly applied by them. But as this odd boy was not restrained from making verses, which was his favorite employment and delight, he developed his peculiar genius and is known to-day as the famous poet Carleton.

Give the boy an opportunity for development, inspire him with aspirations, encourage manifest talents, and he will doubtless find the place of usefulness where he best fits in, or make one for himself, like Asa, Thomas, and Luther, in the families of Gray, Edison, and Burbanks, respectively.

He should not be handicapped by caste of any kind. But there is a form of caste,

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even in civilized countries, which insists, in regard to many a boy, that he follow the trade or profession of his father. But the mere preference of parents concerning the lifework of the child should neither ignore nor arbitrarily suppress his individual talents. It is probable that, by forcible restraint on the part of parents, the native and peculiar talents of many children have been blasted. Let the plant of genius grow; water and nourish it till it bloom and come to fruitage. All other fruits of such a life would be but the knurly products of a dwarfed and stunted nature.

The father of Michael Angelo, occupying an official position in the government of his country; recognized the liberal natural endowments of his son and cherished high political ambition for him. But the little Angelo dreamed only of becoming a distinguished artist. Drawing pictures was his chief delight, and his regular tasks at school were slighted in order to indulge more fully

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in his favorite occupation. This preference for art was sorely disappointing to the father, and so offended him that he disowned and disinherited his son. But Michael, following the kindly guidance of his genius, which did not disown him, reached a summit of success which towered high and grandly above the ideal of his erring father.

The masterpiece among the musical achievements of the ages, *The Messiah*, is fame enough for any mortal man. But when its author—Handel—was a boy, though he early manifested a consuming passion for the art of music, yet his father was determined to make a lawyer of him, and placed such restrictions over him that, in his irrepressible desire to learn to execute, he would arise at night, when the other members of the family were asleep, and practice on the muffled strings of a spinnet, which he had procured and secreted in the hayloft of the barn. How unreasonable and unjust to endeavor to suppress the divinely-given gen-

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ius of a child and force him into a career for which he was naturally unfitted!

There is yet another phase of the child's activities to which many give unwilling thought, treat it with indifference, or regard it as a waste of time and strength, namely, Play. But all who have the charge of children need to know that the child is not certainly wasting time while playing and, furthermore, that play is indispensable to both normal growth and happiness.

The exercise of play is more than the simple bubbling over of the fountain of vivacity, for in the product of pleasurable sensations and animating joyousness it thus performs an important function and supplies a real want. The blighting consequences of a lack of recreation are too conspicuous to pass unnoticed. Bishop Bashford, returning from the Orient, says that the saddest sight to him in China was the utter lack of cheerfulness in the children of that country; that they begin to toil so early in their childhood

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that they never learn to play. And striking among the child laborers in our own land are the pallid, pinched, and joyless faces and the dull and spiritless eyes of those unhappy victims.

The exhilaration of play exercise is an important factor in the health of humankind. No one, young or old, can live a healthy, wholesome life without occasional recreation. Play relieves the brain and heart, the organs most likely to be overtaxed, by calling other members of the body's forces into action. It is said of Herbert Spencer that in his later years he was wont to lament the fact that he had not in early life adopted a regular system of recreation. In the words of President Stanly S. Hall: "It gives not only strength, but courage and confidence, tends to simplify life and habits, gives energy, decision, and promptness to the will, brings consolation and peace of mind in evil days, is a resource in trouble, and brings out individuality."

The play of children may consist of feats,

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contests, shamming — imaginary performances—or mere spontaneous amusements. It may be “Ring around rosy,” marbles, skating, jumping, flying kites, or ball-playing; it may be riding a horse constructed by the imagination out of a broomstick, building a city with toy blocks, fighting a battle with wooden soldiers, having a house-party consisting of several dolls, or any one of the numberless other devices for diversion suggested by the impulsive play instinct of the young.

The simplicity of the form makes the sport no less real and gratifying to the merry-hearted boy. He is not confined to the ordinary facilities for play, and often, started by a sudden impulse, extemporizes some new method of diversion which may be a somewhat shocking irregularity to older, staid, and very proper persons that have forgotten what it is to be a child. A little fellow after sliding down the banister of the stairway a few times for a change of pleas-

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ure was reproved by his dignified grandmother, who said, "Now, Willie, I would n't slide down the banister like that." And the little boy more sensibly replied, "Well, grandma, I should n't think *you* would."

The disposition of the child to play should not be treated with indifference, suspiciously, nor in depreciation, but with due consideration of a propensity divinely given, but which, like every instinct, should be wisely guided and controlled. Says Dr. Taylor: "How can any parent or teacher fail to take an abiding interest in everything that the child attempts to do? The character of his play needs the same attention as that given to his food. Some plays call the initiative faculties into exercise more prominently than others, some the inventive, some the apperceptive. Some plays quicken the judgment, others the memory; some call out the reasoning powers, others the imaginative; some develop muscular strength, others skill. Some children engage in the same

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play all day long, others require frequent change; some prefer quiet plays, others the noisy and boisterous; some insist on playing indoors, others seek the free open air. . . . Children should be taught how to play with the same care that they are taught how to walk. If properly led and instructed they learn a thousand things in their plays that become a valuable and permanent part of their mental and physical being."

That was true philosophy relating to child-life expressed by Plato, who declared: "Play has the mightiest influence on the maintenance of laws; and if children's plays are conducted according to laws and rules, and they always pursue their amusements in conformity with order while finding pleasure therein, it need not be feared that when they are grown up they will break laws whose objects are more serious."

The discovery of the fundamental principle that the diversions of the young should not be treated as providing merely pleasure,

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but that, in addition to the necessary enjoyment derived therefrom, the powers of the child should at the same time be developed and his character established, has led within the last few decades to greatly improved methods in the training of the young.

In contemplation of the child's necessity for play, and the possibility of utilizing this instinct for attainments, Froebel early in the last century conceived the idea of the kindergarten, in which the spirit of diversion is imparted to real study and accomplishments.

The more fully the element of pastime is united with the tasks of the child, the more satisfactory are the results obtained. And this involves a principle applying also to all labor. The stern and toilsome duties of the bread-winner seem very different when commingled with diversion. And thus occupations which were repulsive previously become not only easier, but pleasurable.

To repress the instinct of the child for play and withhold that which is necessary

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to his living is to contravene the plan of the Creator and cripple the child's powers for success and happiness. In illustration of this folly, and of the importance of allowing every child his natural rights to complete development, President Hall tells the luminous parable of the tadpole: "Never a tadpole lost its tail. It was absorbed, and the very matter and blood that went to make tail was simply made over into legs. And if the tadpole's tail be cut off, then the legs never grow, and the frog is condemned to pass his life in a lower aquatic stage. . . . You may say, 'To develop the frog nature of this tadpole I will clip off his tail so that the energy will go into the legs, and he will get mature a little earlier; and his legs will be strong.' Well, that is what some of us are trying to do with our boys. We want to help them to short-cut to manhood, forgetting that every boy must live out his boyhood completely, or he can never become a complete man."

## IV.

### GENERAL DEVELOPMENT

**A**MONG the most helpless of all creatures, physically and in other respects, is the human being upon his advent into the world. The honey bee, with no opportunity for schooling and no course of study in higher mathematics, nevertheless constructs his cell in accordance with the principles of geometry, choosing that particular form—the hexagon—which requires the least amount of material and labor for the space desired. Likewise the bird, unprepared by previous training in voice culture, begins at once to sing the sweetest songs to his summer audience with perfect execution.

While the lower forms of life are endowed with certain industrial and fine arts

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by nature, man acquires them only by prolonged and patient application. But though man is in the beginning so devoid of strength and skill, yet immense possibilities are enfolded in the infant nature, and by the development of his various secret powers of body and mind he advances unto large attainments in industry, invention, science, art, and literature.

The child's first efforts in the art of language are but incoherent mumblings of vocal utterance; but there is constant progress; the incipient power of speech is cultivated, and eventually he is able to embody ideas and emotions in intelligible words and even talk with those separated from him by vast distances.

The child begins the art of locomotion with the inching process of creeping on the floor; but this is the commencement of a march across the continent, the transit of the seas, and the circuit of the globe.

At first it is

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"Twinkle, twinkle, little star,  
How I wonder what you are,"

but this query and its consequent investigation lead to an acquaintance with all the radiant orbs of the sky; a knowledge of their immensity of size, their sublime distances, and the laws governing their mutual relations, orbits, gravity, and axial revolutions.

He grows like other animals, yet unlike them his development is slow, and the highest uses of his various powers result from training long continued. He can not even utilize his feet until he *learns* to walk, after many months of trying. His hands have divers latent capabilities, but it requires years of patient practice to acquire skill and deftness in using them. And this persevering process is still more necessary with reference to the intellectual faculties.

Our word *education*, which means leading forth or bringing out, is very apt in its application to the method of discovering one's native powers. It is the outbringing

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of possibilities that were behind the screen, concealed from view, as if asleep or imprisoned, till education awakens them or turns the key and sets them free to full liberty for exercise.

Doubtless in some cases there is genius in the secret chambers of the soul which is undiscovered and decays unused. This was the thought of Thomas Gray, meditating in a country churchyard:

“Perhaps in this neglected spot is laid  
Some heart once pregnant with celestial fire;  
Hands that the rod of empire might have swayed,  
Or waked to ecstasy the living lyre.

“But knowledge to their eyes her ample page,  
Rich with the spoils of time did ne’er unroll;  
Chill penury repressed their noble rage,  
And froze the genial currents of the soul.”

Every individual has an absolute right to be developed; it is only just to him that his endowments be ascertained and his powers disciplined for their most effective use. One can not know, much less utilize, his native talents unless they be determined by educational processes.

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Our land abounds in mineral wealth, stored in the treasure chambers of the earth, but the riches of these mines have no utility until "developed." In the depths and rugged masses of the boy's nature there are yet richer mines, but to be available to himself and to the world they, too, must be developed. He may have inventive or other kind of genius, but because it is not sought and brought to notice by the unveiling process of proper training, he will never get above the humdrum of his unaspiring fellows and may live in poverty throughout his manhood years.

The human nature as a whole is a trinity, consisting of Body, Mind, and Spirit, joined together; and although this is a fact of common knowledge, yet it does not seem so clearly understood that these three are so mutually related that injury to any one of them extends to both the others also, and that that which really promotes the interests of one benefits them all, for they are vitally connected—three in one.

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Hence, in the development of the individual the proper Balance between these tri-une members, the physical, intellectual, and spiritual, must be preserved, otherwise deformity will be the sure result. And because it is not always done, the human race presents the spectacle of millions who are more or less deformed in some respect. And though it may not be apparent to some "lookers-on in Venice," yet the sorriest instances of malformation are not those relating to the body, but those pertaining to the mind or heart. Soundness of body is of great importance, but it is more essential to have a perfect heart. We often meet with persons that are more or less unseemly in physical appearance; likewise with those that are intellectual cripples; with others still that are morally distorted.

And while these three component parts are so united that neither of them can be stricken out without destroying the entire organism, and that, for the general well-be-

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ing of the individual, they must be maintained intact, yet they are not of equal rank and obviously should be treated and provided for according to their respective grade and needs. But they are often graded falsely. In the lives of many people the body is of first consideration as to protection and indulgence, while the mind is only secondary in importance, and the spirit treated with indifference or quite ignored. But the true order requires the reverse of this, beginning with the body and ranging upward to the spirit, which is immortal and survives when the body, as the house it occupied for a few years only, has dissolved and passed away.

Beginning with the infant, you have a little swaddled bundle of pulsating flesh, not much else apparently. A few feeble animal instincts indicate the accompaniment of mind, but of very uncertain power; there is a spirit also, but it is dormant for a season and does not at first appear at all.

The Body is in the beginning tiny, weak,

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and helpless, yet “fearfully and wonderfully made,”—fearfully made as shown by its wide extent of possibilities for pain as well as pleasure; and wonderfully made in all its parts, organs, and functions. How marvelous is its mechanism! Well might a sage, in contemplation of this fact, fall humbly upon his knees and reverently acknowledge, “Such knowledge is too wonderful for me; it is high, I can not attain unto it.” What adaptation to varied circumstances; what symmetry of form; what curves and outlines; what tints and expression are blended here in the person of this immigrant from fairyland! The eye, that living miracle, with its sensitive lens; the hand, fashioned for mechanical employments and accomplishments in art; the brain, a workshop more extraordinary than that of Vulcan in mythologic times; the heart as the automatic pump of life, which labors on unceasingly day and night throughout many years, with never a minute’s rest; the nerves, those lines of communication by which

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all thought, feeling, and purpose are conveyed to and from the brain. Besides, what delicacy attaches to all the various members, organs, and tissues necessitating strict observance of the many laws of safety and preservation!

What scrupulous attention must be bestowed upon this body as a whole, what adjustments and regulations be maintained respecting food, temperature, collision, the elements, and disease!

But this wondrous organism is not only to be cared for and preserved amid the wants, strains, and catastrophes incident to life; it must also be developed. Certainly it will grow and expand in size, but it can not evolve fully and attain its best without close oversight and systematic training. Moreover, those conditions which hinder development and disturb the health should be carefully avoided, whether as to diet, exercise, moods, or postures. Considering the last, it may be expedient to inquire suggestively why the

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pupils of so many public schools should be kept in a stooped and cramped position for days, months, and years, bending over desks much too low for them? This is merely an intimation of various abnormal conditions to which students and others are in one form or another continuously subjected. The number of young women especially that collapse soon after the completion of a high school course is appalling; and the cause, we think, is traceable to a large extent to conditions connected with their schooling.

In child-training, as in self-care among adults, the dependence of *ability* to study successfully and of the *moral character* upon sound health and muscular power is a fact too narrowly comprehended and regarded. The following, from President Hall, upon this point, is the language of a sage: "The motor areas are closely related and largely identical with the psychic, and muscle culture develops brain-centers as nothing else yet demonstrably does. Muscles are the vehicle of

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habituation, imitation, obedience, character, and even of manners and customs. For the young, motor education is cardinal and is now coming to due recognition, and for all education is incomplete without a motor side. Skill, endurance, and perseverance may almost be called muscular virtues; and fatigue, velleity, caprice, *ennui*, restlessness, lack of control and poise, muscular faults."

For a boy that has no manual employments, athletic sports and gymnastic exercises furnish abundant means for physical culture. There is scarcely any home in which a boy, if present, might not be provided with a trapeze or other simple apparatus for pastime and the development of muscular strength. Room for these things should, if possible, be furnished somehow and somewhere, in shop, basement, garret, or elsewhere, for his use. In the erection of dwellings, in the city especially, where yard space is limited, the peculiar needs of children should have consideration.

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With reference to the development of the Mind, it may seem to some superfluous to emphasize herein the expediency of thorough educational training. Yet the considerable proportion of parents who indulge their children in their dislike to do school work, or unnecessarily substitute an apprenticeship in shop, store, office, or upon the farm, appears to warrant the enforcement of the idea.

If some parents look upon "higher education" as being ill-adapted to their particular children, and a "practical education" as more suited to their needs, let them be reminded that in these days of rapid progress a practical education consists of much more than it did "in our grandfathers' days."

Besides the importance of book-learning, many to whom these suggestions might properly be addressed also quite overlook those other advantages of education, namely, the *discipline* of the faculties, particularly the will, and the *habit* of persevering mental application.

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Parents are specially concerned about the physical strength and beauty and the intellectual talents of their children, but that sovereign power of the mind called Will must in a high degree shape their later development and future destiny. However much may have been done to train the memory, reason, and imagination, and in gaining knowledge, there is yet the "one thing needful," a fatal lack, unless the will be rightly disciplined.

This power of self-direction is but feebly exercised in childhood, the various movements of the young being guided chiefly by the "musts" and "do n'ts" of their superiors. But the will strengthens with expanding growth, and a few years further on reaches the stage of self-assertion and adopts such positive expressions as "I will" and "I won't"—both of which are prodigious and fateful powers according as used with reference to duty or differently.

The will may be of such unusual native

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strength as to assume the form of stubbornness at times and cause unpleasantness or trouble; but it is well, in general, that it be vigorous. It is unfortunate if the will is naturally so weak that it can not develop determination and steadfastness. Said Emerson, "If a man has no will within him, you can tie him to nothing." Surely, without a will he becomes the victim of those forces which should serve him. A Roman cartoon represents the wicked Nero as being whirled along over his career in a chariot drawn by a dragon—his passions—while a little bird representing Seneca, his teacher, sits upon the dashboard with the reins in its bill. Such is the situation of the man whose impulses are not controlled by proportionate will-power. If the directing will be but a feeble bird, to what fearful passes he will inevitably be driven!

The will should not be "broken"—that would leave the child a weakling; it should not be unreasonably suppressed, for that

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would stimulate cunning and craftiness; neither should it be entirely unrestrained, as in that event the child would become wanton and incorrigible. What, then? Let him be studied, watched, and kindly but resolutely trained to wise and moderate voluntary action.

A large proportion of will-training is accomplished in the public schools by means of the mental application necessary and by the discipline of enforced rules of order. But it is chiefly consummated in the home. The deportment and action of a child should not be under a taskmaster, nor guided by the power of intimidation, but his will should be disciplined for moral self-determination through encouragement and other agents of incitement.

But the body may exhibit the culmination of those ideals of physical perfection as wrought out by Greek art in Venus de Milo and Apollo Belvidere; the mind may display invincible reasoning power, brilliant imagina-

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tion, and an oceanic memory, yet if the spiritual member, being vitally connected with the physical and intellectual, has been neglected, the person is as incomplete as a headless statue and the life is correspondingly reduced in scope and power.

Yet our Spirit, as previously asserted, is highest in importance of the three. "And now abideth body, mind, and spirit, but the greatest of these is spirit." With reference to the relatively higher office of this last in the life of man, the poet Longfellow wrote:

"It is the heart and not the brain  
That to the highest doth attain."

And in harmony with the truth of this utterance an ancient inspired proverb counsels all to "keep the heart with all diligence, for out of it are the issues of life." And an eminent psychologist of New England, lecturing at Chicago University, stated: "We no longer look to education to bring the millennium. We used to imagine that if we could only provide good schools and get the

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boys and girls under the influence of education, we should finally do away with every kind of disorder, sin, and crime. In fact, however, we have found that education has failed on this side. No matter how much we may educate the intellect, the intellect still remains the slave of the passions. Men will do, not what they know, but what they love to do. Reason appears to have been given to man chiefly to enable him to discover reasons for doing what he likes. Consequently, while the training of the intellect may save us from the grosser sins and crimes, it reveals to us meaner ones."

Dr. Nathaniel Butler adds testimony in these words: "But we have come at last to see that it is utterly unscientific to talk of training for complete living a being who is primarily a spiritual being, and at the same time to ignore his spiritual nature. We understand now that religion and morals are just as truly and scientifically a part of life as are digestion and sleep, and that we can

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no more ignore that fact in education than we can ignore the facts of physiology and hygiene. Religion and morals form a part of education because they are a part of life."

Two elements in particular in connection with spiritual development of the young, namely, *conscientiousness* and *reverence*, are here recommended as specially important to be effectively cultivated; the former as a safeguard against the allurements of the world, the latter as a power to restrain from desecrating sacred objects; the one constraining faithfulness in the performance of known duties, the other revering whatsoever is sacred in heaven or earth, whether persons, places, laws, or things.

As the reader will infer from the foregoing pages, moral character is regarded as supreme above all other possible attainments; and the discussion of some related principles may be of interest. Moral character is usually, in the thought of men, referred to spiritual sources. But that character has also

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a *physical* basis, is not as widely known. It is a momentous fact that we are shaping character according to the lines of travel we choose to follow in the region of our brains and nervous system generally.

The stimulus or excitant, in the language of the late Prof. John B. DeMotte, "having once plowed through this specified round, the same track is more easily plowed a second time, still more a third, and so on until a well-worn path is established for the easy accomplishment of that particular purpose." Such a well-established route may appropriately be termed a "trunk line," over which the main travel of our thoughts proceed.

The physical basis of virtuous or vicious life is a network of such trunk lines, laid out for their respective purposes of good or evil according to the disposition and indulgences of the individual. The author above quoted further states: "Here we stand face to face with a physical fact. Every voluntary act, whether of good or evil, beats its

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own path a little smoother, so to speak, for another of like character, and renders it just that much more difficult for one of opposite nature to get the right of way. Every day that we live deciding against the right we are voluntarily strengthening with our own blood meshes of our own physical organism, which shall presently bind us body and soul, wretched slaves to passions and appetites of our own nurturing." And conversely, therefore, every day that we decide in favor of right we are gaining strength for the realization of our highest aspirations.

Hence the exceeding *difficulty* of *changing* a course of life when once established. A certain man remarked with an apparent note of triumph, "My boys all go to the devil first, but afterward come around to God." This might happen as a rare exception, but the fact prevails generally that those that go to the devil first are likely to be held as his wretched captives.

May the God of grace deliver us from that

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mocking “wild oats” fallacy! “O, well, never mind,” says a foolish one, “boys must be boys and sow their wild oats first.” Can he not reason that if one chooses wild oat seed to plant in the fertile soil of youth, he will get a continuous harvest of the same? Can boys, any easier than men, gather grapes of thorns or figs of thistles; plant wormwood and get heart’s-ease, or nightshade and pluck roses? “Be not deceived; God is not mocked: for whatsoever a boy soweth, that shall he also reap.”

There is a wide extent of false sentiment regarding the privilege of exchanging character at will, as if it were a garment which could be removed at any time and readily replaced by a new and better suit. But character is not tailor-made; it is woven in the loom of daily life and is the work of years. “Yet can’t a sinner be converted whenever he desires?” Maybe. God’s grace is certainly sufficient, and is offered in love’s large measure to those that ask in faith, as it is

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said, "According to your faith be it unto you." Faith! faith! "Aye, there's the rub"—the impotence of the paralyzed faculties of the chronic sinner to exercise real faith for needed help. There is a point in physical decline from which the patient can no longer take the remedy prescribed. So there may come a juncture when the confirmed sinner can not appreciate a dose of divine medicine. It is, therefore, hazardous in the extreme to tamper recklessly for years with evil, presuming upon some miracle of grace to save at some more convenient season.

It is conceded that whenever the wanderer returns to God, sincerely penitent, he is received, forgiven, and adopted as an heir of promise; but regeneration—the building up of a new character—is a continuous process. And there are hindrances to be encountered, old and persistent tendencies to sin obstruct the new constructive enterprise. A determined will, united to the powers above, may win; but a battle must be fought, and the

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struggle may be long. The only rational and safe procedure is to begin in childhood and carry on the work of building character in an uninterrupted and regular way, never yielding to the insidious temptations to "come down," such as troubled faithful Nehemiah, but continuing steadfast till the consummation of the noble work.

One branch of child training receiving much attention in the most progressive schools of the present stage of educational advantages and still neglected in many schools and homes, is manual training. Skill in some form of handicraft should be included in the development of every child. The ancient Jewish custom of teaching every boy, whether rich or poor, a trade, was founded on an enduring principle. And in accordance with this requirement, St. Paul in his childhood learned the art of tent-making. Neither poverty nor the spirit of snobbish pride should be allowed to prevent the boy from receiving a training of this kind.

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This is being recognized more fully as a necessary discipline and equipment for those in higher rank as well as those in humble circumstances. Two sons of Prince Frederick Leopold of Prussia are now being taught trades. The fifteen-year-old Prince Frederick Carl is learning the art of locksmithing, while Prince Frederick Sigismund is acquiring skill in carpentering, which was the trade learned by the Kaiser when a boy. Handicraft is not only beneficial as a means of wholesome discipline in the education of the young, but in addition is a form of capital which is safe and permanent amid the changing fortunes of humanity in which material possessions may at any time by some catastrophe be swept away. Handicraft is reasonably sure to find an open door to some place of lucrative employment in the wide and constantly expanding sphere of industry, while skill pertaining to narrower fields of enterprise might in time of stringency be turned away in disappointment. With

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manual training general, and some kind of handicraft as an accomplishment of every boy, such sad cases as the following would be fewer than they are: M. W., "son of a minister, an alumnus of Allegheny University and Johns Hopkins, had filled important positions in educational institutions, but was over-sensitive and could not overcome obstacles. He having been out of work since June, his wife had supported him and his child by working in a department store. He was ashamed to be supported by his wife's work, and, 'having no grip on the practical side of life,' departed out of this world by means of his own procuring."

The importance of more perfect adaptation to peculiarities and conditions in the teaching, treatment, and general care of the young appears to the mind of the author to call for consideration. It is probable that many children are not properly or justly treated because the individual case is misunderstood. Elizabeth Harrison cites the in-

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stance of a little girl in her kindergarten whose conduct sorely vexed her. The child was usually obedient and amiable, but her handiwork seemed to the teacher to be inexplicably imperfect and indicated an indifference amounting almost to defiance regarding the directions given. Both the teacher and the pupil shed many tears over the conflict which arose about the work which had to be done over again. But one day it suddenly occurred to the teacher that such repeated errors must be due, not to a lack of interest, but to defective eyesight. And after kindergarten she accompanied the child home and suggested to the mother that she be taken to an oculist to have her eyes examined. A test was made at once, and the disclosure showed that the child's eyes had been subjected to a strain which, if continued, would probably have ruined her eyesight within a few more months. And, upon the mother's own confession, the little girl had been "scolded so many times for carelessness"

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which, as due examination proved, was not carelessness, but weakness of the eyes.

The same authority relates another case, that of a child commonly called "Old Stupid" by her family until nearly full grown, when it was discovered that her defect was not intellectual stupidity, as they had thought, but dullness of the sense of hearing. Facts of this kind emphasize the importance of testing at an early day the sense perceptions of the child that shows troublesome peculiarities which might possibly be attributed to abnormal conditions of the respective organs.

Thoughtful and sensible consideration should be given also to the constitutional peculiarities of the young. And this is hereby urged with special reference to the *left hand* in the practice of penmanship. Most people are right-handed, but with many persons dexterity by the nature of their physical organism is located in the left hand. Yet this fact has been grievously ignored, both in the home

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and at the public school. A case brought to the attention of the writer recently is that of a child which goes about with its left arm tied up firmly to the waist in an attempt to force the use (misuse) of the right hand to perform that service which in her case the left hand was ordained to do. There is a school, familiar to the writer, in which at a former period the exercise of penmanship was strictly watched, and whenever a pupil was detected holding the pen with the left hand the teacher's rule was brought down with a fearful thud upon the refractory (?) member to correct the alarming tendency. The result of this cruel procedure in the case of at least one victim, who was strong and bright and subsequently acquired a higher education, was his disability to acquire thereafter more than a clumsy use of the pen with either hand, and to this day he dreads the task of writing for that reason.

In the author's own household there was a little girl who very early manifested a de-

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cided preference to the use of the left hand in place of the right; and of course that irregularity must be corrected, otherwise how could she ever learn to write acceptably? Then, too, it was an ungraceful habit which must not be tolerated among proper people, and especially in a daughter of the parsonage. Attempts were therefore made to check the pernicious tendency; the child was commanded, argued, and remonstrated with successively, yet unsuccessfully. But the controversy closed at length when one day the little girl cried again, protestingly, "Mamma, 'is (pointing to her right hand) is *my* wrong hand; 'is (holding up the left) is *my* right hand." And so for her it was. The problem of skill and gracefulness were naturally and easily solved; and in her own divinely-given way, using her left hand as the right, she acquired skill, and especially in fine needle work and drawing.

Again, in the use of language addressed to children one should be more careful and

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*explicit* than seniors sometimes are. It should never be supposed that the young clearly understand some of the terms and phrases employed among adults who have listened, talked, and read for many years. But one ought to be most thoughtful in regard to idiomatic and ambiguous expressions, in which words having several meanings are used in some very unusual sense. Elliptical and figurative language may become not only confusing to the young, but also decidedly misleading to them. The liability of a child to misconstrue the figurative use of language is illustrated by an incident in the ministry of Dr. Adams, a former pastor of Madison Square Presbyterian Church, New York City. A little grandson of the minister acquired a peculiar terror in regard to entering the church when it was vacant. Friends tried in vain to ascertain the cause of this strange fear. But one day the pastor went to the sanctuary accompanied by the little boy; down the aisle they walked, the

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hand of the elder clasped tightly by the lad, who peered shyly about the auditorium, and when they reached the pulpit, he inquired anxiously, "Grandpa, where is the Zeal?" "The what?" asked Dr. Adams. "The Zeal," repeated the little boy. "Why don't you know, 'The zeal of thine house hath eaten me up?'" The figurative use of the word zeal had impressed the text vividly upon his mind, and caused him to believe that the church was haunted by something terrible.

We sometimes take too much for granted in the use of idiomatic forms in speaking to the child. A lad of six or seven years, with whom the author was acquainted, was one day going to the wharf accompanied by his mother, the father having gone ahead. The mother, fearing that the party were somewhat late, said to the little boy, "Run on, F., fast and tell papa to hold the boat till we get there." But the little fellow, though usually very obedient, after moving on some rods

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ahead, strangely hesitated to do his mother's urgent bidding. But when, on drawing nearer and perceiving that the steamer was still waiting at the dock, he hurried back, and with feelings of relief and joy, exclaimed, "O, mamma, I'm so glad you got here, for if that boat had started off before you came papa could *never hold it.*" Evidently he was afraid that his papa would get hurt if he attempted to "hold the boat," and therefore under a misconception of the figurative use of the word "*hold,*" hesitated to do as told.

Wise instruction of the young regarding realities and truth requires that superiors beware of employing *misrepresentation* in its varied forms of exaggerated language, fictitious statements, false threats and promises, and myths in general, tending to undermine the faith and confidence of the child. It is easy to deceive the receptive and credulous mind of childhood, but the natural result of such deception is the weakening of his faith in humanity, when the falseness of

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these things are at length discovered by his more mature mind.

“Come, be good now; if you do n’t the Bogy Man will get y’u,” is the means by which the infant is often awed into submission. He has no definite idea of the “Bogy Man,” but, by intuition, understands it as some dreadful monster. Both the feelings and the mind of many children have suffered from fictitious “bears.” A certain lad about six years of age, on arriving at his new home in another town, was immediately informed by the children of the neighboring yard that there are “bears in the dark.” And from that time on for several years he was in terror of the imaginary perils of the darkness.

The writer, during a pastoral call one day, was unpleasantly surprised to hear his lady parishioner, whom he supposed to be a wiser mother than she proved to be, try to scare her little girl into good behavior by declaring, “If you are not good, the man (referring to the pastor) will carry you off.”

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The confidence of some children is impaired, if not destroyed, by flattering promises which probably were not designed to be fulfilled; yet much more harmful are the fictitious threats employed by too many parents as an easy means of discipline. Thus many a child, even in the homes of those who desire to be regarded as people of "quality," have become familiar with the words, "Now, Johnny, if you do n't behave better, I 'll skin you alive."

But the sham of all similar expedients soon becomes transparent to the young, and they no longer fear the scarecrows set up by their parents. Likewise sharp-edged adjectives hurled at the child, by frequent use soon lose their edge and become ineffectual, and the final consequence of such false means is the hardening of the child's heart, and the lowering of the parents in his respect and confidence.

It is deplorable that the simple and unquestioning faith of many children is shaken

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even at an early age. In a Sunday-school where the author had pastoral oversight, the little ones in the lowest primary class would occasionally, at the close of an Old Testament story, anxiously inquire, "Is that *so?*" evidently being so accustomed to hearing that which proved fictitious, that they felt uncertain as to the reality of an actual historic incident, until specially assured of the fact. And then, perhaps, there would be a tinge of suspicion remaining in their minds touching the certainty of the facts related.

Another fiction which we think should be abolished from childhood life, is that regarding *Santa Claus*. The worst consequences follow when this myth and the story of the Christ-child appear together at Christmas time, and are compared one with the other in the minds of children. A case is known to the writer of a lad of four or five years, who had been instructed by his father that Santa Claus is a real person. But in the Sunday-school his teacher very

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properly taught the children that while the story of the Christ-child was a true one, that concerning Santa Claus was only somewhat like a fairy story, something they might "make believe" true, and enjoy it all the same. Returning home, the little fellow related to his father what the teacher said concerning Santa Claus, but the father still insisted that he was real, and that the children should continue to believe it. At the Sunday-school again, the little boy was told, as previously, to believe the story about Jesus, but only play that there is such a being as Santa Claus. Finally one day, after considering the contradictory accounts connected with Christmas time, and becoming confused regarding them, he approached his father and said, "Papa, I think I shall have to look into this Jesus business." Thus it appears that by insisting on the reality of that which was merely fanciful, the parent had, although unconsciously, undermined the foundation of the young child's faith.

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Another boy residing near the writer's home believed still at about twelve years of age, as taught from infancy, that the Easter Rabbit came and laid the colored eggs. But soon thereafter his eyes opened to the truth, and he discovered that his parents had been "fooling" him for years.

The Santa Claus and Easter Rabbit myths, as creatures of the human fancy, beautiful and entertaining to both young and old, should continue to be introduced to oncoming childhood, yet not as real, but as pleasant "make-believes," just as they think of Jack Frost, Mr. Wind, and fairy folks as only imaginary beings. As such let them be retained, cherished, and enjoyed with unchanging fondness ever.

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**T**HE explicit declaration of the Savior, “Of such is the kingdom,” clearly shows young children as standing in a relation in which they are saved and unquestionably have the favor and acceptance of God. And He further emphasizes the exalted relation of the young by His familiar words to those that have passed out of the innocent period of early childhood and entered sinful ways, “Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.”

A doctrinal absurdity relative to child conversion, and one which has prevailed extensively up to the present time, is that children as soon as they become sensible of right and wrong are then transferred out of the

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divine kingdom, and in some magical or mystic manner suddenly inflicted with spiritual deformities, started on the wrong road of life, and, in order to be saved, must at some indefinite later time be "converted" or turned "face about" and gotten into "the true and living way" again; that is, in simpler speech, they must first be lost; and then, if possible, be saved.

It is in reason and according to the teachings of the Savior that only those need be or *can* be converted that by actual sin have become *perverted*. "They that be whole need not a physician, but they that are sick." There comes a time, a day, an hour, a moment, when good and evil present themselves as such respectively before the mind of the young child and solicit his approval. If he, being divinely inspired, somewhat formally reject the bad and accept the good by a free act of his will, that choice may be designated by different terms, yet it certainly is not of the nature of conversion.

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Wayland Hoyt, speaking with reference to the child's relation to the kingdom of God and his state of grace, says: "I believe that so easily may a little child be molded, so facile is a little child to a rightly-directing touch, that a child may even unconsciously meet this demand of the Lord Jesus and almost from earliest consciousness yield its childhood to Christ as Lord and Master and grow up in Christ."

Jesus indicated the approved spiritual standing of the young when He said to those adults that had become demoralized, that they must become again as little children. It follows, therefore, that the young, whom Christ declares to be already in the kingdom, do not need conversion, and never will, unless they some day choose a life of sin and voluntarily desert "the kingdom." Nor will they have occasion to repent till they have knowingly and willfully done wrong; for one can not repent of what he has not done. The child born in the kingdom begins life as a

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child of God, and when he arrives at that point where he perceives that there are good and evil courses, and chooses conscientiously and decisively the better way, what should or need he do but keep straight forward on that living way?

True, if the child, when he becomes acquainted with the principles of duty, rejects them, rebels against his Heavenly Father, and becomes debased in character, just to that extent will he need a "change of heart." But happy for him if he do not leave the path of righteousness and so maintains his early innocence through advancing years that there shall be no occasion for that experience known in our religious phraseology as a change of heart, which is necessarily involved in the conversion of one who had become deformed by sin.

In the consideration of the child's religious experience and state a sharp distinction should be made between conversion, which is pertinent only in the case of per-

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verted children, and such facts of religious experience as spiritual awakening, quickening, illumination, and other progressive steps which are essential, in varying degrees, to all Christians throughout life. Upon more thorough inspection it becomes apparent that what many have regarded as early conversion is but the dawning of religious consciousness, revealing to the child more definitely his personal relations and responsibility to God. There comes a day when spiritual light bursts forth in clearer radiance upon his soul, and he sees truths and understands spiritual facts more perfectly; and religious purposes which were somewhat latent previously, now become distinct and assume the form of a more definite decision.

In his able discussion of "The Preservation versus the Rescue of the Child," Dr. John T. McFarland depicts in forcible language the glaring inconsistency widely prevalent in the Churches relative to the religious treatment of the child. We quote the

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following: "We have declared that the child belongs to the kingdom of God, but practically, on the whole and on the average, we have treated the child as if he belonged to the devil. We have baptized our children, and then for the most part we have thrown them out in the arena and regarded them as corrupt and alien from God, and waited till at last, when they were in open rebellion, we could undertake by the employment of some extraordinary methods to capture them and bring them back into the kingdom." Again: "The child does not require to be rescued. The child does not need to be brought back into the kingdom, because the child is already in the kingdom. The great responsibility and great duty of the Church, consequently, is not the *rescue* of little children, but their preservation. They are in the kingdom; our business is to see that they remain in the kingdom. They belong to the Father's house; our duty is to prevent them, if we may, from leaving that house."

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Numerous parents commit the grave error of substituting the Sunday-school for the Church proper in the religious training of the child. But it is a large-sized fact that the Sunday-school can never take the place of the Church in the child's religious life. It is not the child's Church; it is only his religious school. The highest Sunday-school authorities, including Bishop Vincent, the masterful molder of the modern Sunday-school, emphatically maintain that the sermon service is more important to the religious life of children than the Sunday-school, and that, if they can not conveniently attend but one of these, the general meeting is the one to be preferred.

During the hour of worship, especially, the sanctuary is pervaded with a spiritual atmosphere which becomes the breath of life to the soul not only of adults, but of those of infantile years—a holy medium, a hallowing afflatus, a spiritual ozone, which, though involuntarily absorbed, vitalizes the higher

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nature. Simply to be present in such a place, even though the mind does not fully comprehend the utterances from the pulpit, is to be impressed and benefited by the heavenly influences.

It is expedient to start the child in church attendance so early that in after years he can not recollect the time when he was not familiar with sanctuary scenes. And as the family are together in the home, so should the family relation be maintained in the house of God by sitting together in the same pew, and not dispersed about the auditorium as if strangers or in a mood of petulance toward one another. The appearance as a united group of the father, mother, and children, whether the latter are still young or more mature, is a pleasing sight.

The reason why so many children, including even a large number of those in Christian homes, become alienated from the "holy place" is not far to find. If children are permitted to absent themselves from the

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chief meetings of the Church upon the unreasonable assumption of the parents that the Sunday-school is sufficient to supply the religious needs of the young, and the parents fail to train them up to regular attendance at public worship so that it becomes a fixed habit or second nature, it is probable that, when a few years older, a large proportion will quit the Sunday-school, remain outside the sacred fold of the Church, and lapse into utter indifference or sin.

How shallow the excuse made by various parents that their children do not frequent the house of worship because it is distasteful to them! and how unreasonable their plea that it should not be required of the children to attend religious meetings against their inclinations, and that, if compelled to go, they are likely to acquire an aversion to the Church! But what parent worthy of the name would apply such logic to the general training of the young? Should the child not be required to conform to any rule of con-

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duct or regimen of instruction which would not be in accordance with his immature judgment, taste, or disposition? With reference to this senseless inconsistency, some one makes these pertinent comments: "Children are 'forced' by their parents to all sorts of things, such as eating good food and abstaining from food that is harmful, attending school, and going to bed. It is not apparent that they thereby acquire a rooted aversion to wholesome food, to an education, or to sleep. Nor is it a matter of observation that children who are trained up by their parents to go to church are the people who, when they come to more mature years, constitute the absentee class from church attendance and services."

The *age* at which a child may judiciously become a member of the Church organization is a question concerning which there is a difference of opinion. In the mind of some the matter is a blank uncertainty about which they have no definite convictions; others have

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preconceived opinions, but are unable to state valid reasons for them. There are many who make age or physical development the basis upon which to fix the time for uniting with the Church. But when we look this subject clearly in the face we perceive that not the size nor weight of the body, nor the period of puberty, all of which are physical, can be taken as facts or figures for the spiritual calculation which uniting with the Church involves. Of course, it may be said, broadly speaking, that the child is eligible to Church membership when he shows himself worthy of the same, and if old enough to understand the obvious meaning of the essential principles involved. But no arbitrary or uniform age qualification can be established because of the wide differences in the precocity of children, some being as far developed in understanding at the age of ten as others at fifteen.

But what the child requires more especially, in order to join the Church intelli-

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gently, is *spiritual discernment*. And very young children may possess this power in a marked degree, and be able to discern spiritual truth and religious duty more clearly than many an adult of twenty years, and particularly if the spiritual sensibilities of the latter had been dulled by previous sin or negligence. Spiritual discernment, therefore, is our gauge by which to settle approximately when a child is, in the progress of its development, eligible to membership in the Church.

The evidence that children develop spiritually at an early age is overwhelming. Bishop McCabe experienced a special religious quickening at the age of eight; Lord Shaftesbury, when a young child; Count Zinzendorf, the founder of the Moravian Church, at five; Bishop Hedding declared that his mother taught him the principles of the Christian religion and that he felt the fear of God when only three years old. The little child of Mr. and Mrs. S., of Detroit,

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dying at about three years of age, had the experience of a mature Christian, realized her passing, and requested the friends present to join in singing her favorite gospel song. A boy in Hillsdale, Michigan, eight years of age, hearing the list of Church membership read off by a member of the family and observing that his own name was omitted, inquired in surprise whether it was recorded with the others; and when informed that it was not, wept with emotions of disappointment; for he regarded himself as a Christian, equally worthy of recognition by the Church, as such, and felt that his character and merits had suffered gross disparagement by the omission. As a result of that little episode, the pastor of the family at once devoted particular attention to the lambs of his flock, and soon received a class of twenty into the Church fold.

That the child possesses a religious nature which is early manifest, that his faith is strong and his convictions deep, are well-

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known facts. Yet there are many people who are slow to recognize and appreciate the pure and undefiled religion of the young, and give them a low rating in comparison with older persons. With reference to this fact, Sir Oliver Lodge proclaims his views, as follows: "It is frequently maintained that children should have given to them, by the State, the religion of their parents. Some parents would be better if they had the religion of their children; and we have high authority for the idea that it is possible for adults to learn something from an unsophisticated child—that childhood, in fact, may be higher in some respects than a subsequent condition."

Many parents have committed the tragic error of discouraging their children from uniting with the Church while young and of withholding that holy rite from them, notwithstanding their ardent longing for the privilege. A parishioner of the author, a devout and earnest Christian mother, ex-

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pressed her deep regret to him, that when her eldest boy was twelve, he requested her permission to join the Church, but the mother thinking him too young, persuaded him to wait until a few years older. The boy grew up to manhood, became an educational leader, and achieved success in his profession, but with skeptical ideas in place of his early faith, and in a state of estrangement from the Church.

Dr. E. S. Lewis cites an instance which shows the folly of ignoring the religious experience and convictions of the young, and of neglecting the supreme opportunity for securing their moral character. There was, he says, a mother in his Church who seemed more interested in following revival meetings than in nurturing the character of her children. And before her son had grown beyond his teens, he was lodged in jail for a public misdemeanor. The mother, almost beside herself with grief and shame, visited him and earnestly requested to pray with

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him; but in response to her appeals he said reprovingly: "It won't do any good. You lost your last chance long ago, when I wanted to join the Church and you wouldn't let me."

Not in every case will the boy admitted to the Church remain steadfast in its fold, but it is of rare occurrence that a child reared in the Church deserts his spiritual home. It is notably true that "as the twig is bent the tree is inclined," and that if we "train up a child in the way he should go," he is not likely to depart therefrom. Spurgeon once made the statement that, of the twenty-seven hundred children he had received into the Church, none had gone astray.

As the child differs, by the limitations and peculiarities of his early age, in physical and intellectual conditions and corresponding experiences, from the adult, so his religious life and experience are different in some minor particulars. Plainly speaking, his religion is a child's religion, especially in

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regard to demonstration. For the child, particularly a boy, is disinclined to say anything about his religious life. With his shyness, therefore, one should not expect him to give "testimony" in religious meetings, like older people. Though a Christian, he retains his childhood still—a fact which seems to be ignored by many that do not reason well upon the subject, or are inclined to use the "forcing process" in child religion.

Nor should the child Christian be expected to be angelical. At a great religious festival held in Rome, a young boy was coated over with gold-leaf, to represent an angel. But the result of this unnatural covering of his person, which was continued several hours, proved fatal. Religion should be "put on" by a boy also, and worn as a spiritual garment; but to apply it in the gold-leaf fashion is unnatural and dangerous, and has many times been followed by disastrous consequences to his character. Train him in the general deportment of a religious life,

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but let that life be natural to him as a child.

The training of the child in Christian Stewardship, is a matter in regard to which many a sin of omission has been committed, even in religious homes. More thoughtful and earnest attention on the part of those responsible, is emphatically enjoined.

The child learns, at an early age, the purchasing power of money, but there are two other important facts connected with it, which should be thoroughly impressed upon his mind, one of which is the cost of money, the other its sacredness, the two qualities being closely related to each other. It is important that he be trained up in the use of money, not to make an idol of it, but to prize it, and handle it with due appreciation of its intrinsic value. Whether in his possession it shall be desecrated and become a golden calf, or "tainted money," depends largely upon the sentiment with which he is taught to consider it, to obtain it, and to use it. He should have it in small or rea-

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sonable sums, either presented to him or by his earning it in various ways, at home or elsewhere. If he earns it, he will realize its cost and use it with more economy and prudence. It is important also, that he know how to use it; for without knowledge of its proper function, it may become a dangerous power, like some other things in common use; but if employed wisely, it is a means of comfort, prosperity, and of beneficence to others.

The door now opens to the statement that if the boy has made a real consecration of himself to God, and united with the Church, then his money also is consecrated, and a certain portion of it belongs to God, to promote His kingdom and help the least of His children; and it should be devoted to maintain the Church and benevolent enterprises. He may be a very young member, nevertheless he should be trained to contribute regularly out of his own earnings, spending money, or other resources.

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The several pledges taken by the young equally with others on the occasion of uniting with the Church, constitute an obligation of very considerable effectiveness. And if we analyze the pledge, we shall find that there are several factors which unite to constitute its binding force. One of these elements is veracity, which incites the child to truthfulness, and to promise only that which he sincerely intends to do. Another element is his conviction that he ought to keep the pledge. Further, he is encouraged by the examples of older people whom he reveres as wise and good, and whose worthy deeds he would emulate. Then there exists in the child's heart an aspiration after the rank of his superiors; an early wish and striving after equality of the rights, privileges, and honors of those above him. Moreover, he has, though young, a sense of honor and dignity, much more developed than is usually recognized, as is plainly manifested in his often wounded pride. Yet again, he seeks

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to do those things which grown-up friends admire him for, and having once committed himself to the performance of a certain act, from the incentive of approbation, he hesitates to violate his pledge, ignore his obligations, and switch off to a course that would lower himself in the esteem of his admirers, and destroy their confidence in him. Lastly, Church vows are taken under such solemn circumstances, and after such premeditation and preparation, that the remembrance of them must be vivid and abiding.

It is exceedingly desirable to get a boy to take a solemn vow, as the effect upon his character is likely to be decisive; for a genuine pledge has a reality, of which the corresponding words are but dim pictures. It is a structure, something which has been planned and made, as real as a house or a machine, having more or less of durability and efficiency, according to the quality and strength of the materials united in its composition. The pledge made even to himself

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has proved to be an epoch in the career of many a boy who made it. When Admiral David E. Farragut was a cabin-boy on a vessel under the command of his noble father, he became profane and dissolute like the older sailors. One day, having dismissed all others from the cabin, the father solemnly forewarned his boy of the career of wretchedness which would surely follow such base principles and habits as he exhibited. And when the father had gone out and David was left alone, he made a fervent pledge to himself to quit his evil practices forever, vowing specifically: "I will never swear again; I will never drink again; I will never gamble again." And he made his vow hard and fast with the steel of determination, kept his triple resolution faithfully, and became one of the most distinguished admirals of modern times. Phillips Brooks in his youth was indolent at school; but when twelve years of age he made a firm resolve, which he recorded on a scrap of paper and which is yet pre-

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served: "I, Phillips Brooks, do hereby promise and pledge myself to study henceforward to the best of my ability." That resolution he steadfastly observed ever after, became an omnivorous reader, a diligent student, a painstaking writer, and an eminent pulpit orator.

But as previously asserted, there are additional elements of potency in a pledge made to another, especially to revered and cherished friends. Abraham Lincoln, when tempted in after years by political associates to join them in the social glass, would tenaciously decline to do it, referring back to the sacred promise made in youth to his beloved mother, that he would never touch intoxicating beverages. Hamilcar, the Carthaginian, was an inveterate foe of Rome; and, desirous of training up his young son Hannibal with similar feelings of hostility, called the lad aside one day and secured from him an ironbound pledge of irreconcilable enmity to Roman arms. That boy became a

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soldier, marched an army over the mighty Alpine barriers, devastated Italy, humbled Roman pride, and instilled such general consternation that Rome was never after free from fear of Carthaginian power so long as Carthage stood. The above are only more illustrious examples of a fact which, in a humbler way, is not uncommon. And these all indicate the power and opportunity of parents to persuade their children to commit themselves to the great and vital principles of true success.

The young are easily persuaded to pledge themselves against a particular evil, the enormity of which has been vividly portrayed to them, and keep that pledge, but remain indifferent to other vices against which they had not been aroused or pledged. An acquaintance of the author states that at a time of temperance agitation, when a boy, he was induced to sign a pledge to abstain forever from the use of strong drink and tobacco; and that he kept that pledge strictly

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during the intervening years from childhood onward. But regarding certain other evils, he appeared to be dangerously lax. The inference from this incident is the probability that, if the boy had been entreated with equal earnestness to take upon himself the various obligations of the Christian, he would have honored them with similar fidelity and have become a useful and honored member of the Church.

The Church is commended, not only as a necessary facility for religious worship and an agency for aggressive Christian effort, but also as an effectual safeguard against moral peril. In a world where "all is action, all is motion" among the natural forces; where numberless swift steamers and rapid railway trains are often in collision; where human beings are continually transgressing the laws of life and health; where beasts of prey, venomous reptiles, and poisonous insects are numerous, it is inevitable that earthquakes, cyclone, lightning stroke,

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disease, accident, broken limb, and shocking death frequently occur. And if these calamities befall the strongest and most cautious among men, then certainly the young, unwary, and tender child can not escape them altogether. Consequently we are often pained by the spectacle of a child malformed, maimed, crippled, blind, deaf, or in a state of helpless invalidism.

And this general physical danger has a counterpart in moral jeopardy. But it is extremely unfortunate for the young that, although their guardians are very solicitous and careful regarding the child's physical protection, they are so blind and thoughtless concerning his moral safety. If Satan sometimes "goes about as a roaring lion," and often makes a savage assault upon some luckless soul, so that friends are precipitated into grief and shame; or if he anon "transform himself into an angel of light," in order, if possible, to deceive the very elect," are the young and unsuspecting likely to

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escape his wiles and violence, unless they be defended to the utmost?

Numberless children are more securely protected against storm and tempest than against those disordered conditions of the moral atmosphere which work destructive violence to character. Many a mother wastes much nerve force in needless anxiety about a possible accident to her darlings, but frequently exposes them to deadlier moral and spiritual calamity, with a recklessness that is amazing to a prudent and solicitous observer. The mere idea of her child becoming bitten by a reptile will bring a shudder to the mother's heart, though by presumptuous indulgence she may be cultivating in his animal nature a relish for that cup of evil in which there hatches, in the course of time, a brood of hell-snakes which will bite and sting the wretched victim, till screaming and cursing in his agony he suffer that most horrible death peculiar to delirium tremens.

Amid the various evils to which all are,

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in greater or less degree, exposed, it is but common sense (but alas! much too uncommon) to establish or utilize the most effectual bulwarks possible; and for this purpose the Church is absolutely indispensable. Of course, it can not altogether free one from the necessity of personally resisting sin in self-defense, but it is a fortress of great strength for the protection of all that come within its walls.

The hazard to which boys are usually exposed when not identified with the Church, is indicated in the following sentence from an address to boys by Judge Wofford: "I have been on the bench fourteen years, and during that time thousands of boys have been brought before me, but not one of them was a constant attendant at church or Sunday-school, or obedient to his father or mother."

In discussing the subject of boys as he knows them, Governor Deneen, of Illinois, adds his testimony to the necessity of the Church as a safeguard and a means of help

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for the boy's well-being and success: "The boy of to-day—the boy you know and I constantly meet—should have a strong respect for the Church and the Sunday-school. More than that respect, he should be an active worker in both organizations. Every human being needs help; none more so than the boy, who, with judgment immature, and lacking experience, believes that he can win through himself alone. It is impossible."

## VI

### SOCIAL INTERESTS

THE young child is somewhat solitary in his nature and cares little for companions outside the family circle; perhaps is quite contented with only a certain *one* to whom he is specially attached. And there may come a time again, late in life's round, when society in its wider range will cease to be attractive to him; when he may often "sigh for a lodge in some vast wilderness, some contiguity of shade," some quiet solitude, where undisturbed he can visit with himself, muse upon the wonders of the natural world, and meditate upon the goodness of the heavenly Benefactor, from whom he has received so many gracious favors; and where, perhaps, his most cher-

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ished comrades will be the spirits of those early friends, now no longer visible in human form, yet lingering near. But, during the long era which intervenes these two periods, the social instincts are generally predominant; and one finds pleasure chiefly in his relation to near or more remote society.

With reference to Social Matters, there are two main aspects of humanity, the *individualistic* and the *social*—the man apart by himself, and the man in connection with society. And there is a proper, natural, and necessary balance between the two. Neither of these conditions should prevail to the exclusion of the other. To be only an individual, without sympathy with or interest in society, is to be solitary, selfish, pessimistic, and unsatisfied; to be only a social creature is to be hardly worth reckoning when the census-taker comes around, and to be in peril of overwhelming social disappointments. One may present a meteoric glow for a brief time in society, but be

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opaque in private life, or vice versa. Both phases of existence should be joined in every person. But first and foremost there must be the individual with his distinctive personality. All true society is made up in this way. There can be no real, substantial, worthy, beneficial society, political or other, unless there first be men of worthy and decided characteristics, independent of others. And those will be the best and most useful members of society that can most easily do without society.

That the boy may in due course of time sustain the true relation to himself and to society is the object of our present theme.

The extent to which the growing social instincts of the child should be encouraged or indulged is a matter which demands most earnest thought and judicious and firm regulation. Probably some children need association more than others; but many are in a state of discontent, and "race about," and stampede for the neighbors' premises, the

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streets, or commons, whenever left alone. Such a state of childhood is abnormal. Too much association is harmful for a child; he needs to be apart from human kind at times, and should be taught to find himself good company, when proper to be alone.

But the average child does not occupy a chair, unless compelled to; that sedate pastime is for more mature life. Writing poetry, musings on the starry heavens, meditations on philosophy, and other such reflective occupations, are all too quiet for his restless spirit; he wants "*something doing*." Before he is old enough to work, or in the interval of tasks, he requires amusement. But this necessitates companionship of some kind; he must have *somebody* or *something* else to help him. And for the purpose he usually looks for other children. This tendency increases in many instances, until it merges, in a few years, into a serious problem, namely, "*How to keep the boy at home*." But most boys have various sources

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of amusement in themselves, which, if developed or called into service, would make the average boy for the most part his own playmate. But it is needful that materials be supplied him for the employment of his physical energy and imagination. A very simple means, but one often overlooked, for keeping boys contented and at home, may be found in pets. These take the place of other playmates to a large extent. A writer in *Woman's World* expresses his sentiments regarding the effectiveness of pets to sustain a boy's enjoyment at home, in the following experience:

“ ‘I guess I would have run the streets like all the rest of the boys of our town,’ a friend recently said to me, ‘but my father was shrewd enough to give me all the pets I wanted—or if not all, at least a liberal number of them. The mother who will not let her boy have a dog because “dogs are such dirty brutes and always under foot,” or who refuses to allow her little girl to keep ban-

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tams, or rabbits, or some other kind of pets because they are "such useless creatures," generally makes a mistake. Certainly, my own father would have made a decided mistake with me if he had not encouraged my fondness for pets. There is n't another thing so simple and so effective that parents can do to keep their children at home as giving them the particular pets of which they are fondest.'

"This friend is right. I know from experience. My father was a dog-hater. Of course, I wanted a dog above all the treasures of earth. My next passion was for a billy-goat, one that would haul me around in a home-made cart. That goat would have made me prouder than a red touring car would make the average city boy of to-day, and if it had been 'allowed' me, nothing short of a Fourth of July celebration would have tempted me from my happy home! But no; goats were troublesome things to have about a place. And I could n't have pigeons

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because they were not clean about the barn. And rabbits were tabooed because they might get out and girdle the trees. At last a compromise was proposed, and I was permitted to have a pair of bantam chickens!"

Mechanics' tools may also be suggested as a means of keeping boys contented. One boy with whom the author has had much to do was given a few implements at about the age of six, as a means of self-amusement, and to prevent a tendency to be much away from home. The experiment proved most successful; and as a matter of economy for the parents, as well as moral character to the boy, the method commends itself as eminently practicable. The commingling of neighbors' children is a common practice, but one which when permitted to an immoderate extent, is likely to result unhappily. A measure of restriction should therefore be enforced, even though it sometimes gives offense to a sensitive neighbor. The children of other parents may, in some instances, pre-

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sume upon an absolute right and title to your boys and girls for play purposes. But no such right exists. The idea is unreasonable. Neighbors in the country do not allow their fowls to run together promiscuously, nor pigs, nor sheep, nor live stock in general; the animals are, of necessity, securely fenced apart. Much more important is it to limit children as to their association with one another. And all who view the subject thoughtfully must admit that parents have a sacred right to select the playmates of their boys and girls; at least to say what others shall not, for sufficient reason, be much in the company of their own. Careful discrimination may be more necessary at this period than in after years. A lady furnishes a pertinent incident regarding her canary: to provide him a more pleasant outlook and society, she kept him during one summer out in a porch close by which the common birds were numerous. But the mingled songs and chattering of the wild birds proved de-

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grading to the talent of the sweet-voiced singer; and his music gradually deteriorated, till at the close of the season it had become reduced to little better than a chirp,—the melody had disappeared. There are many children who, by too much association, lose their fine qualities and become impatient, harsh, and rude. This result is often noticeable, and occasionally one hears a mother say: "Mary, you are so rude to-day, but I know the reason why; you have been playing with other children too much lately." Such an interpretation is well based.

The chumming spirit among children also necessitates discrimination and direction on the part of parents. The destiny of a boy may be involved in the selection of a chum. Playfellows, especially boy friends, are eagerly sought after. And in many cases it is better that the boy have one special playmate. But a boy is very communicative to his comrade, and their secret interests, like their sports, are likely to be shared in com-

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mon; and their influence upon each other is forcible, though the more passive boy is influenced in a higher degree by the other.

This commonness of ideas may become a peril. The serious indiscretion of King Hezekiah in proudly showing his royal visitor from Babylon the riches of the temple, is repeated frequently in boyhood life. Every pure-minded boy has certain golden vessels and precious treasures which should seldom be displayed before the curious eyes of any boy companion. There is a holy place within the temple of his being into which none but holy feet should ever tread. Often this sanctuary of the young is unsuspectingly profaned by some fawning but irreverent and evil-minded chum.

The danger of unrestricted association among children becomes apparent also when one reflects upon the decided tendency of the young to imitation; and especially the fact that badness, foolish habits, and striking though unseemly peculiarities are in fre-

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quent instances more likely to be imitated than good qualities. A strong, bad boy exerts a surprising fascination over even good ones. Bold, reckless, and foolhardy acts arouse a kind of admiration in the hearts of some, and lead to emulation.

Negative goodness in a boy, the example of refraining from doing wrong, is not without its wholesome influence; but that which is positive and active is specially contagious. The *active* influence is stronger than the *passive*; hence a bad boy is more influential than a good one. The foolhardy boy is regarded by his more cautious, moderate, and orderly companions as being brave; and his deeds of mischief, daring, and disorder appear in the hue of exploits. The aggressive and venturesome boy becomes an instigator. He may be compared to the armature of the dynamo. The more passive and proper boys about him constitute the field-magnet. And as the motion of the revolving armature awakens or excites electric currents in the field-magnet,

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so does the more active leader excite new impulses in those about him similar to his own. And too often this excitement of energy runs in the way of irregularities or misdemeanors.

“Society,” as a medium of functions, is outside the province of the boy; it is not suited to his period of life, and offers nothing which he really requires. There is a narrow limit to his social wants. Surely the companionships of home, the public school, and the sanctuary are sufficient to supply his social needs. There is danger to the young from too much general association not only because of the continuous tension of excitement, but also for the reason that it has a tendency to divest them of their individuality. Thus the character of many a boy becomes a composite picture with the fairest form obscured. Alas! how we have seen this process going on until an angel face had merged into the hardened and disfigured visage of a profligate! Thus the false and distorted lineaments of the bad come out

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conspicuously in their associates and admirers; and we observe some of the finest traits of certain children being crowded out and substituted by the more dominant elements of active evil in the practice of close companions.

Numberless parents, in fear of pestilence, zealously guard their children against such danger, and clamor for a strictly enforced quarantine, but appear serenely unconcerned regarding the exposure of the young and tender moral nature to the contagion of the company of those who are affected by a malady worse than that which sometimes suddenly invades a family circle and sweeps away the entire flock.

It is a fact which parents need to know, as well as they know the commonest perils incident to life, that however contagious any physical disease may be, vice is equally communicable, and despoiling. Moral contagion is frequently transmitted from the parent down through all the members of the family;

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and it sometimes spreads in various communities until scarcely an untainted person can be found. The virus enters the system of many a youth and maiden, and corrupts character, perverts energy, blights beauty, paralyzes genius, and often ends in premature and loathsome death.

It need hardly be stated here that we are all continually exposed to disease germs. They are on the coin and currency we handle, in the air we breathe, on the food we eat; almost everywhere bacteria are present. Under favorable conditions the forces of our physical vitality repel them, and we remain immune. But we know, too, that there are circumstances under which we are an easy prey to those treacherous enemies; hence one is not likely to take needless risks regarding them; that would be presumptuous in a high degree. All parents should be not less cautious and painstaking, but even more so, to prevent undue exposure of their children to the contagious power of sin. And just

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as there are periods and places specially favorable for physical disease, so it is with moral maladies. And there are few conditions under which the young are so exposed to the germs of depravity as upon the public street at night-time. The last words written for the press by Henry Ward Beecher were a warning message for all parents regarding the astounding folly of letting children gad about at night: "Keep your children home at night. There is many a sod that lies over the child whose downfall began by vagrancy at night, and there is many a child whose heart-breaking parents would give the world if the sod did lie over it. What a state is that for children to come to in which their father and mother dread their life unspeakably more than their death! What a horrible state of things that is where parents feel a sense of relief in the dying of their children! Then, I say, take care of your children at night."

Whatever additional companions a youth

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may have, he needs the more essential and regular comradeship of his father and mother. Intimate fellowship with the child should not terminate with the nursing period. The hen after a few weeks of tenderest devotion changes in attitude toward her young; her affection cools, and she pecks her chicks savagely away when they come near. So, too, the cat after a few short months of gentle care practically abandons her petted offspring, and in some cases becomes antagonistic to them, spits at them with horrible grimaces, and with the dexterous pugilistic application of her paws gives her kittens to understand that her maternal obligations are now entirely fulfilled; that henceforth they are to look out for themselves; that their room is better than their company, and that it will be in the interests of their peace to emigrate at once and not come back again. But though this procedure is allowable among fowls and felines, it would prove, and often does, tragical in human family life.

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Alas! it sometimes actually occurs that the spirit and demonstration of *parental* love begins early to diminish, and the child gradually becomes alienated from those whose life should be ever molding his for good.

When the young child ceases to be a helpless fondling and acquires a considerable degree of self-reliance, certain tender ministries previously bestowed are naturally withdrawn; but the change in treatment and in manner should be such as not to indicate that he is no more an object of affection; he should be assured that those who formerly fulfilled the office of nurse or guardian in its various aspects have not become indifferent toward him, but are now become congenial companions.

If fathers and mothers are and continue to be agreeable associates to their children, the latter are much less likely to seek companionship, perhaps of questionable character and at unseasonable intervals, in others.

It is related of a man distinguished both

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in America and Europe as a profound scholar that he made a resolution early in his married life to devote one hour every day entirely to his children. His resolve was faithfully fulfilled. During the time thus set apart his whole thought was directed to an understanding of their personality, and in the exercise of a wholesome influence over them. And neither business, pleasure, nor visitors were allowed to interfere with the obligation for that hour. To any solicitation adverse to this established rule his invariable answer was, "I have an engagement."

The mother being dead, the children had no friend so intimate as their father. While growing on to maidenhood, his daughters brought their school troubles, plans, and choice secrets all eagerly to him, and were always certain of his sympathy. And his sons, with their aspirations, difficulties, successes, and temptations, found an earnest friend and confidant in him.

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After meeting this father walking down the street one day, accompanied by one of his boys, a friend inquired of him: "How do you become so intimate with your sons? I used to see mine as babies about the house, and now they are men, but almost strangers to me."

The wise father, in explanation of his true and happy relation to his sons and daughters, said, "I gave them a little time each day, got down to their level as children, and so grew up with them."

Under such conditions of considerate attention by the parent, estrangement of the children is quite impossible and the prevention of their lapsing into vile associations practically secure.

## VII

### TURNING POINTS

THE turning point of life" is a current and common phrase, not having, in the minds of most people, any definite location in the course of age. It is an acknowledged fact that the chief divergence of the individual may take place at one time or another—in early, middle, or advanced life; notwithstanding there is one period especially which may be fitly called a crucial age, a time when epochal changes transpire more easily than at any other—that general period is Boyhood.

In order to understand this fact more clearly it will be necessary to consider the different eras and transition stages of a boy's life, as now quite well determined by

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students of psychology, pedagogy, and boy-life in particular. Somewhat roughly speaking there are three periods of development, as follows: Infancy, extending from birth to about six years of age; Childhood, from six to twelve; and Adolescence, from twelve to early manhood. Let it be understood, of course, that the boundary lines of these different periods vary in numerous cases, but the variations are exceptional, so that the figures above stated serve for the division lines in their application to the average child.

And though distinct lines of demarcation can not be drawn between them, yet there are very noticeable changes from one stage to another. Certain instincts, manners, acts, habits, toys, and other factors cease, in part, and others take their places. The beautiful golden curls of the little boy, which many a maid might envy, were one day severed and laid aside, to be followed by short, straight, and coarser hair. There was a time when

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he was clad in dresses like a girl; although when his sister teasingly, perhaps for the purpose of retaliation, twitted him of it, he indignantly and stoutly denied the statement, as a slander, that *he* never “wore a dress;” yet he did. But decided changes pertaining to his clothing came to pass during the progress of his growth. The tiny dress was superseded by kilts, Buster-Browns, or Knickerbockers; and these, in turn, by coat and trousers.

How unobserved some of the changes in the child transpire! There was a last time when your little boy held you tightly by the hand for safety, as he walked by your side along the way; and though you can not now recall the occasion, yet such there was, and its last occurrence marked the transition from one period to another. There was, also, a last time when he sat upon his mother’s lap in childish tenderness. She has forgotten now just when it was; and sometimes, in her pensive meditations, she endeavors to

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bring back to mind the changeful hour, but in vain, and sighs for a return of those precious privileges, but it can not be; the change was in the irreversible course of life, leaving various previous conditions and events as only tender memories.

The first of the three main periods of child development, that of infancy, has its own peculiar features. In a physical sense this is the time of most restless activity; when the child approaches nearest to perpetual motion, and though commanded often to "Keep still," yet it is impossible for him to do it. Intellectually he consists mostly of the simpler instincts, one of the most conspicuous of which is *imitation*.

At this time he shows by frequent evidence that he is a "child of nature," craves the ecstatic freedom of outdoor life, and resists the uncongenial restraints of custom and conventionality.

Emergence from the period of infancy to childhood is marked by certain new charac-

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teristics. Thus far the animal instincts have predominated, but now higher qualities present themselves. Reason, imagination, memory, and emotion are developed. Sudden impulses begin to yield to reason and deliberation; boldness and self-direction are taking the place of dependence and timidity.

The boy enters a new world at this point through the opening gate of the imagination. In his meditations he becomes a hero, performs exploits, wins success, and acquires fame.

The faculty of memory also becomes active and appears in the spirit of an artist who is not content with merely seeing things and observing facts, but stops frequently along the way to sketch and preserve a scene; and thus the process of storing knowledge is, in a special sense, begun and carried on.

The child is also growing conscientious; the sense of right and wrong is dawning, and the moral qualities are quickening. He does

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many things and refrains from certain other acts from conviction of what is proper or improper.

In the previous period—infancy—the mere animal instincts, childish impulses, and caprices were in wild play, but now, in the period of childhood, habits begin to shape, and certain forms and methods are adopted.

But as infancy passes into childhood, so the latter merges into a yet higher state. The age of puberty approaches, and the child is at the gate of Adolescence. And as this period is physically distinct from the preceding, so has it also other peculiar characteristics. At the age of fourteen the large arteries increase about one-third in size, the temperature of the body rises a degree, the voice deepens, and a rapid rate of growth sets in.

Within this period certain disagreeable peculiarities appear in boy-life, attended with no little danger, because in dealing with them parents are liable to make grievous, if

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not fatal errors: owing to the specially rapid growth which now begins, the boy grows awkward also in his movements, regarding which he is very sensitive; extreme self-consciousness and painful bashfulness develop to the extent that he has trouble with his hands, his feet, his tongue, and his face; in some cases there is self-conceit, which, combined with excessive physical energy, is frequently expressed in teasing and bullying others; fantastic ideas and wild schemes are in his mental chamber; he is conspicuously freakish and subject, as Dr. Hall expresses it, to "temporary insanity." And because of these various incomprehensible freaks, acts of inconsistency, and "barbarous behavior," parents are likely to be disappointed, and lose faith in the heart and ability of the boy, or, in their perplexity concerning his vexatious conduct, to use methods for correction which are harsh and injurious.

A few words of wise counsel and lucid explanation at this point might enable many

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parents to pilot the boys through this very critical period in safety, between the Scylla of discouragement on the one side and the Charybdis of severity on the other.

The ideals are now more fully chosen and the question of the life pursuit usually decided. And propitious is it for the boy if as his favorites for emulation he selects the pure, the good, and noble; and for his life-work that particular branch of enterprise best adapted to his natural endowments and his possibilities or probabilities of preparation.

Happily in the nature of the young there is a plastic quality. And although this is continuous in varying degrees from infancy on to maturity, yet somewhere within the boundaries of early life there is an interval which is more distinctly the *plastic period*. By and by another element of the soul will come forward and demand respect, strong, self-confident, imperious, and hard to reckon with, a kind of prince among the personal

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powers, namely, the *Will*. From this time forth the purpose and action of the child will not yield so readily to the touch of discipline.

The period or occasion when a boy's moral course is finally determined is momentous beyond computation. In the plastic period above mentioned, before the texture of the soul has hardened and the will becomes imperious, when the action is easily controlled, there is an opportune time for training and permanently shaping the character of the boy, which may fittingly be called the point of crisis.

With reference to the importance of this plastic interval I quote from Dr. William B. Forbush in his able work on "The Boy Problem:" "Boyhood is the time for forming habits, as adolescence is the time for shaping ideals. This is the era for conscience building, as the latter is the era for will-training. Politeness, moral conduct, and even religious observance may now be made

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so much a matter of course that they will never seem foreign. The possibilities for wise parenthood to pre-empt the young soul for goodness are incalculable." Also a graphic sentence from President Stanley S. Hall, a pre-eminent authority upon child-nature: "This is the day of grace that must not be sinned away." Parental influence is especially effective at this time, as it is an era within which parents are reverenced as being supreme authorities on general matters of knowledge and expediency, and whose example, if reasonable, is likely to be followed. And this influence is increased by the child's affection; also superior age, intelligence, and power, as combined forces, act upon the child as a kind of magnet, and draw him after them. Furthermore, he desires to please his parents, and thus secure the various tokens of their love. When, therefore, they present moral lessons for his consideration and endeavor to inculcate sterling principles, essential truths, and the claim of his Heavenly

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Father upon him, he will probably respond to their appeals and comply sincerely with their solemn counsels. This is the golden opportunity for parents; they should make the most of it before it be too late, and make secure the highest welfare of their child.

After this period neither will the molding process be as easy, nor will efforts at coercion be as availing as aforetime. A little while ago the child was a tiny lad, but in his swift development he has already reached the stature of his mother, or perhaps that of his father. Ah! momentous fact—he is a young man now, young still in years, but no more a boy in size. The “laying on of hands” is not in order any longer, if indeed it ever was. Or, if done yet, the act must be in gentleness and love; for this nature, although now displaying independence and resistance, is more than ever sensitive. Much caution is therefore necessary at this juncture in our treatment of it, or much and permanent injury will be inflicted.

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This is the time for *polishing*, rather than for molding. The general form is now already shaped. In early life the various materials were being gathered; at a later period they were fashioned; the finishing process of polishing is next to be applied for the consummation of the work. Rude and unseemly angles are to be removed; more or less of roughness yet remains to be smoothed off; and, lastly, luster is to be imparted.

A certain journal reports the visit of a group of college students at a factory where astronomical instruments were made. In the course of their inspection of the various objects of special interest they stopped before a huge lens forty inches across, admiring it, yet unable to appreciate its cost or delicacy. The manufacturer, approaching the company, commented on his lens with well-grounded pride, and as a necessity for its protection cautioned the visitors not to touch it. "How long did it take the glass-works to make this disk ready for polish-

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ing?" inquired one of the students. "It took four years," replied the telescope-maker. "The workmen failed many times before they succeeded." "And how long will it take to polish it?" asked another. "Two years," was the reply. "This forty-inch lens has a fifty-foot focus. That is, it must catch the rays of a star upon every point of its surface and refract them to a common point fifty feet away. If one ray falls but the breadth of a hair from the focal point, the glass is defective." Thereupon another of the group broke in, somewhat exclamatory, "But how can you do it?" The answer was very significant: "With patience and *without* machinery. It is all done with a trained eye and a deft hand; a dob of beeswax here, a bit of rouge there, or the pressure of the thumb on the defective spot."

The analogy between the lens of a great telescope and the nature of the boy is interesting and worthy of our consideration. He is designed to catch the rays of "the great

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white throne," the light of truth, and the radiance of ten thousand objects of transcendent beauty about him along the way, and transmit them out upon humanity. But in order to refract from all points of the surface of his being, and constitute a perfect focus, every aspect of his nature must be unspotted and unblemished.

And as "patience" is required in the workshop where the lens is made, so, likewise, patience is indispensable in forming and polishing the character of the boy. Said a father, when the first babe arrived, to which a girl's name could not be applied, "Well, wife, you will find it a contemptible pottering job to bring up a boy." Though quaintly said, these words express a stubborn fact, for it must be "line upon line, and precept upon precept, here a little and there a little" of attention and forbearance, to accomplish the right rearing of a boy. But "let patience have her perfect work," for the finished product of a well-trained boy will

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justify in future years all the necessary persevering care bestowed.

There is also a "delicacy" in the nature of the child of either sex, however healthy and robust, which necessitates the application of kind and gentle treatment to avoid injury in the making, as in the case of the great refractor. The commercial caution, "Handle with care," is as pertinent to a child as to anything. And because this admonition is not always heeded many boys are in some particular cracked or broken, so that no possible amount of repairing or reform can entirely restore them.

Then, too, this human lens can not be perfect and satisfactory unless made "without machinery," that is, it should be made "by hand," by a deft hand, not by the machinery of a hireling or perfunctory committee, but by the personal devotion of the natural and proper ministrant. Machine-made boys may still perform some useful part in industry, but they can never measure

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up to the requirements for the highest grade of service.

The latitude and longitude of a boy for good or evil are of vast extent, ranging all the way between success and failure, beneficence and malice, parental comfort and parental heart-break, fame and ignominy, heaven and hell. This wide susceptibility is vividly illustrated by the incident, old yet ever green in interest and instructiveness, of two contrasting pictures in a grand old hall at Florence:

A young artist at Rome often observed a child playing in the street near his window, which displayed exquisite beauty, having golden hair and a heavenly face. Deeply impressed with the loveliness of the boy, he painted a portrait of him and hung it in his studio. "In the saddest hours that sweet, gentle face looked down upon him like an angel of light. Its presence filled the soul with gladness and longings for heaven, which its purity symbolized." "If ever I find," he said, "a perfect contrast to this beautiful

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face I will paint that also, and hang it up on the opposite wall; and the one I will call ‘Heaven,’ and the other I will call ‘Hell.’ ” Many years elapsed, and at length, in another part of Italy, in a prison which he visited, he saw, through the grated door of a cell, the most hideous object that ever met his vision—a fierce, haggard fiend, his cheeks disfigured with the marks of lust and wickedness. The artist recollects the resolution he had long since made, and proceeded to execute a picture of the loathsome convict, to hang opposite that of the sweet-faced boy. The contrast was complete; the extremes of moral possibility were now before him. He had two contrasting portraits; but to his intense amazement he learned, on inquiring into the history of the wretch in the prison cell, that he was no other than the beauteous child with golden ringlets whom he had formerly admired and painted.

Regarding every child the question, uttered or unexpressed, is doubtless often

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asked, as in the case of the infant son of Zachariah, "What manner of child shall this be?" There is not only curiosity, anxiety, and query as to his outcome, but intense interest in watching his development, an interest somewhat akin to that attaching to a public contest. Every aspiring boy is in a contest in which are various competitors for the prize. But there are difficulties in the way. Has he strength to overcome them, and determination, skill, and earnestness to win? Of this we are uncertain, for we can not see what elements of power and secrets of success he may have undisclosed within. Will he be victorious? We hope it will be so. We will wait and watch and see as he presses forward toward the goal. No, rather let us lend a hand to help him to succeed, to attain strong manhood and make achievements worthy of his noblest elements and the admiration of his friends. We will aid him, for his success or failure will depend not only upon his own capability, native and

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acquired, but largely upon occasional words of encouragement and lifts from those interested in his welfare. Several little boys joined in a running contest, all feeling sure that Tommy, the boy in the lead, would win, as he was known to be the fastest runner of them all. Those looking on began to cheer the other boys; and as they cheered Tommy gradually fell behind until he was the last to reach the goal. His friends gathered around him and inquired the cause of his strange failure. Wiping the tears from his soiled face, the little fellow explained the reason why he failed, saying: "You yelled, 'Go it, John;' 'Go it, Jimmy!' but there was not a one yelled, 'Go it, Tommy!' and somehow I just could n't run at all."

One should not deprecate and neglect a boy because at present he is dull and void of promise. He may consist of better qualities than are indicated by his rough exterior. Thomas Ruskin, whose "single" and optimistic eye could see the worth and beauties

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of even the most common things, though in part obscured, helps us to view the stupid boy more appreciatively: "What dirty, dreadful, disgusting stuff!" exclaimed a man referring to the mud along the streets of London. "Hold, my friend," said Ruskin, "not so dreadful after all. What are the elements of this mud? First, there is sand; but when its particles are crystallized according to the law of nature, what is nicer than clean, white sand? And when that which enters into it is arranged according to the still higher law, we have the matchless opal. What else have we in this mud? Clay. And the materials of clay, when the particles are arranged according to their higher laws, make the brilliant sapphire. What other ingredients enter into the London mud? Soot. And soot, in its crystallized perfection, forms the diamond. There is but one other—water. And water, when distilled according to the higher law of its nature, forms the dewdrop resting in ex-

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quisite perfection in the heart of the rose. So in the muddy, lost soul of man is hidden the image of his Creator; and God will do His best to find His opals, His sapphires, His diamonds, and His dewdrops."

Many a boy is thrust aside as being hardly worth the effort of trying to make much of anything "out'n o' him;" but in divers instances his capabilities are underrated, till afterward it is discovered that in his personality there is genius, though disguised in shabby garments. Hence it is true of boys likewise, in some instances, that "the stone which the builders rejected is become the headstone of the corner."

The direction which the boy will take, and the resulting destiny, experience, depend, of course, upon the guiding and impelling forces which are brought to bear upon his energies. Small talents may be directed to considerable success; on the other hand, large ability may be misguided and lose the way of prosperity and happiness.

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An incident, an accident, or a temptation may operate as the turning factor for the right course or the wrong. The waters of "Two-Ocean Pond" in Yellowstone Park, as intimated by its name, pass out from one side and ultimately join the far Atlantic Ocean; or from the opposite side, and finally commingle with the great Pacific. And the direction of their movement may be governed by some trifling cause. A mere breeze may decide the matter, whether they take an eastward or a westward way. Doubtless the success of many a human enterprise is conditioned on the quarter whence the wind is blowing. Indeed, the interests of us all are determined largely by the humor of the wind, whether it bring the frosty breath of icy-hearted old Boreas, the blighting forces of the east, or the agents of prosperity and pleasantness from some balmy clime.

So, too, a boy's career is directed largely by the quarter whence the influences which

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trying to do down at the Battery? You are hot on temperance, I see by the papers. Do you think you could make a temperance man of me?" "No," replied the delegate, "we evidently could n't do much with you, but we are after your boy." At this unexpected answer the unfortunate man changed his jesting tone, became serious, and soberly acknowledged: "Well, I guess you have the right of it. If somebody had been after me when I was a boy, I should be a better man to-day."

The following retrospective lines impress us with the tremendous urgency of molding this most precious clay of childhood promptly, yet wisely, into forms of symmetry and beauty before it hardens into shapes of ugliness from which it never can be fully saved.

"I took a piece of plastic clay  
And idly fashioned it one day.  
And as my fingers pressed it still,  
It moved and yielded to my will.

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I came again when days were past;  
The bit of clay was hard at last;  
The form I gave it still it bore,  
But I could change that form no more.

I took a piece of living clay,  
And gently formed it day by day;  
And molded it with power and art;  
A young child's soft and yielding heart.

I came again when years were gone.  
He was a man I looked upon;  
He still that early impress wore,  
And I could change him never more."

## VIII.

### THE BOY ADRIFT

A LITTLE child, playing about the home near Liverpool, Pa., strayed unobserved to the neighboring bank of the Susquehanna River. There a skiff lay beached, as if chafing for a frolic with the surging floods. The young adventurer, allured by the boat's magnetic power, was soon its willing captive. And, loosened by the jarring movement of the child, the merry craft drifted gayly out upon the stream. When at length the mother missed her fondling, she at once began an earnest search; but not finding the tiny wanderer upon the premises, she hurried to the river where the boat had lain and whither she together with her little companion had gone so often. On

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arriving at the bank, the mother's heart was horror-stricken when she noticed that the skiff had disappeared, being fully certain that her child had gotten into it and been borne away. A general search was instituted and continued throughout the night, yet disappointing in results, but on the following day the lost child was discovered twenty miles away and restored to the distracted parent.

Fortunately in this instance the consequence of straying did not prove disastrous. But, found in every neighborhood, in every town, in every State and land throughout the world, there are hapless children, the aggregate of which no man could number, drifting out from home and safety on the adverse tides of folly, sin, privation, neglect, and recklessness, to ruin.

Here and there are fathers rejoicing over a beloved "son that was dead and is alive again," but many a father is going down with gray hair in sorrow to his grave be-

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cause his son that has been dead in trespasses and sin is *not* alive again. One of the greatest volumes in the world is that constantly expanding, tear-stained "Book of Lamentations" over children who have drifted and been lost forever.

To prevent, at least in some isolated instances, the appalling drift of childhood by pointing out to parents some common dangers, thus forewarning them and inciting them to more earnest and effective measures for the protection of the young, is the object of this chapter.

To avert this drifting it is imperative that the home become a seat of permanent attachment to the boy. There are other places which he may properly desire to visit—places more elegant and luxurious, more romantic and classical, more picturesque and beautiful; but there is a nameless charm attaching to every genuine *home*, "be it ever so humble," which should render every place so called the dearest spot on earth,

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and toward which, from every visit or excursion to other scenes of interest, the boy will turn again with fond and joyful anticipations. Unfortunate and imperiled is the boy in whose home that secret speel is wanting.

The highest requisite of a pleasant home with reference to the child is *affectionate attention*. This resource, whatever shortage there may be regarding other family provisions, should never fail. But alas! in many instances it soon becomes exhausted. The *infant* finds affection in abundance, receives caresses in profusion, is gorged with honeyed words, and almost worshiped as an earth-born deity. But finally a drouth sets in and this fountain of endearment becomes reduced to a mere intermittent spring, flowing only at considerable intervals. Perhaps an unexpected rival appears upon the scene and claims with persistent and vociferous demand the lion's share of attention, so that the former favorite, if not entirely displaced,

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is obliged to stand aside and make room for another; those peculiar privileges to which he fancied he was sole and permanent heir are, one by one, withdrawn, and he is made to understand the stubborn fact that he must be henceforward often stinted in the measure of those fond attentions which had previously been bestowed so lavishly upon him. His infantile divinity begins to disappear, he ceases to be idealized, merges gradually into just a human lad; and in his fall from parental grace sinks, as is the case too often, to the unpleasant level of a kind of household roust-about, especially convenient now and then to serve in the capacity of family scapegoat to bear the blame of accidents and faults of others; is held up generally for any service he can render, and expected though yet young to perform his various duties in a proper manner. But he can do scarcely anything quite properly; he is only an apprentice, slowly mastering by efforts which must be continued through years for the acquire-

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ment of skill. But because he does not meet the unreasonable demands of those set over him he is in numerous cases blamed and thrust aside impatiently and thus deprived of the necessary practice to acquire skill. Hence, through the diminishing affection of the parents for the boy and their continual impatience with his lack of skill and his shortcomings in behavior, an estrangement gradually arises which eventually separates them far apart.

In addition to perennial affection and kind treatment, the home should have an air of cheeriness in order to be congenial to a boy and bind him to the family fireside. If the ordinary comforts be but few and cheer be lacking in the home, the child will early seek them elsewhere. It is a day to be observed with lamentation when the home ceases to be as pleasant to the young as some other places are. Elegance and luxuriousness are not essential to domestic charm, but comfort, tidiness, and cheer are indispensable.

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One of the requisites of pleasantness in a dwelling is abundant sunlight; but in too many of them there is fatal lack of this; the windows are too few and narrow, and the rooms too shadowy. The apartments may be elegant and furnished lavishly, but still be cheerless and repulsive. There is many a dismal living room which needs a side cut through and the insertion of a window to relieve the gloom caused by a lack of light and by somber hues in decoration. Lighter tints on walls and woodwork and more and larger windows would light up many a gloomy house with pleasantness.

It is evident that there are many mothers who do not realize how great a factor in domestic happiness their personal appearance is, nor that attractiveness depends in high degree on neatness in attire. It is certainly the mother's sacred duty to appear as comely as conditions will permit before her children. In the constitution of human nature, esteem and love are based in part upon

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neat and pleasant appearances, especially with reference to teacher, wife, or mother. And the mother that neglects herself in this regard and goes about in careless garb or arrays herself usually in somber hues will certainly discount herself in the estimation of her children, for the feelings of the young are in no slight degree affected by the dress of older persons. Children, though the fact is much ignored, are sensitive to bright and pretty things, and the mother, nurse, or teacher that respects this law of personal effects will occupy a higher place in the respect and admiration of the young.

It may be fitting as a side remark just here to say that it is gravely injudicious for a mother to ornament her blooming daughter, to whose youthful fascination only simple drapery need be added, with lavish outlay while she attires herself in little better than the scanty remnants of an unreplenished wardrobe, acting on the false and dangerous premise that anything is good enough for

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mother and consequently fails to supplement her own decreasing beauty.

Drudgery and privation may be set down as other causes of the alienation of some boys from home. It is ever true, as the simple couplet runs:

“All work and no play  
Makes Jack a dull boy.”

Yes, and a very discontented boy besides. In manifold cases this discontentedness is the result of too close confinement to appointed tasks with only slight diversion, too few opportunities for self-improvement, and the cheerless atmosphere of the home. “Why do our boys leave the farm?” is the cry of lamentation going up continually. The reason is a mystery to many rural dwellers. Only “man made the town,” but “God made the country,” it has been observed. And so it is. The farm is more divine. It is one of God’s extensive factories, decorated round about abundantly with nature’s transcendent beau-

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ties and attractive in a high degree. In agriculture man has God as his marvelously efficient Partner. And wonderful is the output of this handiwork—the products of field, orchard, and garden, including the enlarging range of cereals, fruits, and vegetables. And the viands easily obtainable upon the rural board are equal to the best enjoyed in royal palaces.

Yet, notwithstanding the necessity for the farm, the dignity of agriculture, its certainties as a livelihood, and the native and possible attractions of the country, the proportion of young men inclined to quit the farm is ominous.

It is not our purpose to discuss the question in a formal way, but rather to present some hints by picturing the situation of a boy which is representative of many instances. For convenience, we will call him Henry, and regard him as the only son and heir connected with a country homestead. This home was one of wealth and prosperity,

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but wanting in some features and supplies essential to the comfort and well-being of a boy.

The Creator has wrought wondrously to make the country a delightful place in which to live. But in the constitution of a home there must be important human contributions. When Henry reached the period of youth he began to realize the prolonged hours of employment incident to many farms which renders labor tedious. He naturally enjoyed rural occupations, but excessive toil turned these to irksome drudgery. He desired occasional diversions, but there was scanty time for them, and the matter of vacation was a proposition always voted down in the family council. His cousin in the neighboring town could rest till six o'clock in the morning, take a walk about the garden, scan the daily paper, eat his breakfast, then go to his employment, and in the evening devote the leisure hours to social enjoyment or in the acquisition of his favorite accomplishment.

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But Henry must be toiling hours before and after seven at both ends of the day. He longed for some accomplishment, but that would interfere with his required daily tasks and hence must be foregone. Music and general culture were among his day-dreams, but he must waken soon to the stern reality that time requisite for such indulgences must rather be devoted to the cultivation of the soil; he had æsthetic tastes and craved to see the charms of nature displayed about him, but energy could not be spared to cultivate strawberries, roses, and sweet peas.

Across the way the barns and various out-buildings presented an unsightly spectacle; and divers skeletons of deceased machinery, neither buried nor cremated, were disposed along the fence before the dwelling, ingrown with matted and intruding burdocks and other noisome weeds.

His room, only a sleeping-place, was cold and bare, both summer and winter, on the walls of which the most striking pictures that

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relieved the monotony and greeted his waking vision in the morning were an old-time carpetbag, a rusty musket, an antiquated hoop-skirt, and other superannuated articles of like dignity, preserved probably in respectful memory of the dead past.

All the poetry of his youthful fancy turned to sleepy prose; the allurements of hope vanished like the pleasing forms of an evanescent dream; social ideals amused him for a time, and then, as if in grim derision, fled away.

The dull, daily routine of his life circled monotonously on. And, chafing under those restraints which hedged in his enjoyments, aspirations, and ideals, he eventually concludes that the farm is after all undesirable as a seat of life and labor, or that he has missed *his* calling and must seek elsewhere for an open door to pleasure and achievement. Determination joins conviction in his mind and—he will go.

Hence, finally, one spring morning at a

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very early hour he rises stealthily, walks about the premises in contemplation of his boyhood days, goes to the stalls and hugs the horses who have been his faithful comrades in the labors of the farm, bids a similar good-bye to the affectionate watch-dog, leaves a note of farewell to his parents, and then, his heart surging with tender memories, quits the old homestead and commits himself to the fickle fortunes of the untried world. But whither shall he go? The successful way for some is hidden. It is so with him. There is no one who can show him where it is. He tries different courses and makes repeated effort, but is forced at length to the embittering conviction that he has exchanged one disappointment only for a greater one, and that he is the helpless victim of a mocking fortune. And at length, after successive and overwhelming disappointments, despairing of realizing any cherished plan whatever, he resigns himself to recklessness.

Upon these blighted prospects the curtain

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falls. But let us turn our vision to the old homestead. Ah! it is gloomy there, where often in the gloaming a mother ponders with vain regrets and in sadness cries into the voiceless unknown, "Where is my wandering boy to-night?" But only the cheerless echo answers the sad question—"Where?"

And beside her is a heavy-hearted father pensively engaged in weighing. The scale is one that he has never used before. It is the balance of sober mental comparison. On the one side are his various worldly interests, and on the other a lost son. He has weighed various commodities many times before, but never such momentous ones as these. Now he is weighing years of enterprise and toil; farms and bank accounts; worldly ambition and selfish gratification. He is also weighing the affection, character, and destiny of an only son. The result of the comparison is a melancholy revelation to him; and in sorrow he is learning as he had not realized before that to have kept his growing boy he might

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well have sacrificed all the fruits of his greed for gain.

Why their children as they grow in stature grow also *distant* in their manner and cease to exhibit an affectionate and confiding spirit toward their parents is evidently unaccountable to the minds of many a grieving father and mother. But all the mysteries of life are governed by the universal law of cause and consequent effect. And though in certain instances it may be undiscovered, yet there is a cause somewhere back of every object and condition. Events do not come about by chance; it did not simply happen to turn out so to the sorrowing parents. If continuously from the beginning they have been as wise and thoughtful in relation to their children as they are reflective now, the present painful situation might be happily different from what it is. Dr. G. Campbell Morgan relates the incident of a father who submitted to him the plaintive question, "Why is it that I have lost my children?" "I do

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not see that you have lost them," replied the other. "They are sitting around your board, most of them, and they respect you." "O, yes," conceded the father, "but there is not a boy around my board who trusts me." And when asked just what he meant by that statement, he explained, "Why, there is not one of them that makes a confidant of me." Then Dr. Morgan inquired, "Did you ever play marbles with them?" "O, certainly not," the father answered. "That is why you lost them," was the counselor's explanation. It may not be necessary that parents join their children particularly in games of marbles, but the principle here plainly indicated is that in order to keep in close, loving contact with their children parents must meet them on the lower level of their childhood interests and by hearty sympathy and pleasant fellowship be one with them throughout the different stages of their development.

One important cause of drifting among

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children may be seen in the fact that many are allowed to be away from home and on the street much of the time to relieve the parents of the attention which their presence requires. An officer having charge of straying children, bearing testimony from his personal experience and observation, makes the following statement:

"There are hundreds of parents in New York who purposely put their children astray in the streets. A mother, father, or guardian sets out for the ferry, bound for some place out of town, and when a police station is neared the guardian or parent stops some one in the street and says: 'I have found this child in the street. Will you take it to the station, as I have to catch this ferry at once.' The child is too little to explain and is led off by the stranger to the station, where it is registered. This thing is done to such an extent that it has become a nuisance to the police department. Of course, when the parent or guardian returns, the child

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is reclaimed and many fictitious tears are shed and false kisses given to the little one."

In a Michigan city in which the author resided for a time it was authoritatively reported of certain families that the parents in order to be free from any inconvenience or disturbance of their ease which their children might occasion them on Sunday, would have them dressed for Sunday-school, send them out with unmistakable instructions to stay away till night, and then lock the doors against them. In another town, but a few squares distant from the author's residence, were two families holding the rank of Christian respectability who pursued a course with their children on the Sabbath quite similar to the above. The mother in a fine dwelling nearer by was accustomed to sweep her young boys out of doors soon after meals, like surplus cats and dogs and flies, to keep them from disturbing the tidiness of the house. How oblivious this unmotherly mother seems

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to be of the momentous fact that with the same dispersing broom she is also sweeping away the filial affection of her children and their attachment to the home! They may yield in subjection to the unnatural restraints a few years longer, but already in their purposes they are drifting. And ere long this foolish mother will be wondering why her children, having such a pleasant home, are discontented, and in coming years will grieve because her boys so soon forgot their mother and their childhood home.

It is immensely preferable that certain apartments of the house be always somewhat littered rather than that reception order be constantly maintained at the expense of the children's love for home and mother. Better far that there be less household worship of propriety and more of wholesome comfort for the boy during the few brief years of his sojourn at the parental fireside. There will be time enough for cemetery order, immaculate floors, and solemn quiet after the boy

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is grown and gone, a disturber in the home no more.

It is a sorry fact that to certain over-much precise and nervous people the boy is so often "in the way," unless there is some task for him to do. An unknown sympathizer with the young expresses in vivid rhyme the folly and danger of making the boy to feel that much of the household furniture is too dainty to be used or touched and that there is really no place for him in the home:

"What can a boy do, and where can a boy stay,  
If he is always told to get out of the way?  
He can not sit here, and he must not stay  
there—  
The cushions that cover that fine rocking  
chair  
Were put there, of course, to be seen and  
admired.  
A boy has no business to ever be tired;  
The beautiful roses and flowers that bloom  
On the floor of the darkened and delicate  
room  
Are not made to walk on—at least, not by  
boys;  
The house is no place, anyway, for their  
noise.

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Yet, boys must walk somewhere ; and what  
if their feet,  
Sent out of the houses, sent into the street,  
Should step around the corner, and pause at  
the door  
Where other boys' feet have paused often  
before ;  
Should pass through the gateway of glitter-  
ing light,  
Where jokes that are merry and songs that  
are bright  
Ring out in warm welcome with flattering  
voice,  
And temptingly say, 'Here's a place for the  
boys !'  
Ah, what if they should ? What if your boy,  
or mine,  
Should cross o'er the threshold which marks  
out the line  
'Twixt virtue and vice, 'twixt pureness and sin,  
And leave all his innocent boyhood within ?

O, what if they should, because you and I,  
While the days and the months and the  
years hurry by,  
Are too busy with cares and with life's fleet-  
ing joys  
To make round our hearthstone a place for  
the boys ?  
There's a place for the boys. They will find  
it somewhere ;  
And if our homes are too daintily fair  
For the touch of their fingers, the tread of  
their feet,  
They'll find it, and find it, alas ! in the street,

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'Mid the gildings of sin and the glitter of vice;  
And with heartaches and longings we pay a  
dear price  
For the getting of gain that our lifetime  
employs,  
If we fail to provide a place for the boys."

Some boys are drifting because bereft of one or both their parents, and that so early in occasional instances that there is no remembrance of the father or mother. And though many of these have been adopted into other homes, yet naturally to some extent they suffer a loss of parental devotion. But the privations of the orphan are especially detrimental in those cases in which they are left to their own resources for a living—for food, clothing, shelter, and other necessaries, and not clad sufficiently to protect the body, living upon an irregular and improper diet, and driven to empty boxes, hallways, tin roofs, and other refuges for shelter and sleep.

When so many boys, notwithstanding the fact that they are reared in homes of plenty, generously cared for, and protected against

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storm, pestilence, and abuse, provided with advantages for education, moral culture, and general self-improvement, choose the wrong way, and ignobly fail, it is only *likely* that the boy that has no parents or true friends is without a home, subjected to various privations, often treated harshly, and made to feel like pitiable little "Joe," in the story of Bleak House, that he is always in somebody's way and must continually "move on," will become in body, mind, and spirit dwarfed and spoiled.

But adverse as is the want of homeless children regarding the common necessities of life, their worst privation is probably the lack of an atmosphere of kindness, which is as the breath of life to childhood. But wanting this, without a home, out upon the highway of the world, receiving scant protection, guidance, or assistance, it can scarce be otherwise than that many of these poor unfortunates choose the way of error or drift into danger and ultimate shipwreck like a

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frail and rudderless vessel upon the tumultuous sea of life.

To what irresistible temptations are these waifs exposed by their keen appetites, especially for delicacies, being deprived of them as they are except as they procure them occasionally out of their scant earnings or from the hand of charity, or simply "help themselves" to them!

The sentiment, "Give the boy a chance," has become a common maxim, emanating from the deplorable fact that until the present period the young have not been given due consideration. A boy convicted in a London court of some misdemeanor, when asked why sentence should not be executed against him, stretched up and peeped over the edge of the dock (he could reach no higher), and said, appealingly, "Please, sir, I never had no chance!" Are there not numerous boys like him who could make a similar plea, "I never had no chance!" While many boys having various advantages turn out badly, the fact

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that many others have so few opportunities may well be taken as an explanation of their failure and a sufficient plea for sympathy and lenience in their behalf. "No chance!" No chance for right home culture, for the proper training of the will, for the establishment of good habits; no chance for the development of his latent powers of success; no chance for the awakening of his nobler elements, the quickening of his conscience, and the growth of sane and positive convictions regarding right and wrong; "no chance," "no chance," no proper chance!

It will require more than human heart and wisdom to plead for lenience in behalf of those unfortunates who were cradled in depravity and reared in godlessness and vice. The child or adult criminal should be considered not only as to what he is and what he has or has not done, but also as to what he has been and what has been or not been done to him. Survey the life-course of a given criminal, note the changes, and reflect

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upon the causes of his deterioration. To-day he is a malefactor, bearing the mark of Cain, his hand against every man and every man's hand against him. He was not always so. Turn back the dial five and thirty years, and this imbruted form and visage change like a dissolving view; and there appears an infant in its crib, suggesting an incarnate angel; upon its face are the placid beauty of a summer morn and the effulgence of a holy flame; his eyes are lustrous gems in azure settings; his hair like clustered sunbeams; his smiles radiant as unfolding roses, a being goodly to look upon and with budding promise of a brilliant future. Can it be possible that this cherub, now so lovely, innocent, and tender, will in a few more years become deformed into a hardened criminal? But the environments are exceedingly adverse; the mother's duties are manifold, her helps few, her patience limited. The child must, therefore, often be neglected till he becomes hysterick or cry himself to sleep, be deprived of many

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things he craves, and now and then, while yet too young to know the reason why, be made to smart under the blistering hand of punishment. Thus in the mold of hard and cruel circumstances the plastic and tender nature is transformed into a heartless and desperate evil-doer.

Luther S. Burbank, the magician of plant culture and improvement, makes the following expressive comments on a well-known fact: "Every plant, animal, and planet occupies its place in the order of nature by the action of two forces: the inherent, constitutional life-force, with all its acquired habits, the sum of which is heredity; and the numerous complicated, external forces or environment." All are well aware that whatever a child's native gifts may be, whether he be well-favored or otherwise by birth, his development and success will be governed largely by his surroundings during the formative period. Whether the tiny human plant becomes a flower or a weed depends much

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upon the external conditions. As Mr. Burbank, in allusion to neglected children, further says: "Weeds are weeds because they are jostled, crowded, cramped, trampled on, scorched by fierce heat, starved, or perhaps suffering wet feet, tormented by insects, or lack of nourishing food and sunshine."

The possibility of the drifting boy's recovery inspires hope. The adult vagabond is practically almost beyond the scope of human power to reclaim; but the boy who is still within the formative or reformatory period, not having yet degenerated to the vagabond state, may with few exceptions be redeemed. This is well confirmed by Dr. Barnard, the celebrated friend and rescuer of homeless boys. In a sketch of his most noble work, Dr. J. W. Bott, it is stated that of the many thousands sheltered, trained, and aided in these Homes for boys, only two per cent had turned out bad and disappointing.

An admirable and effective means of saving the deteriorating boy is that more re-

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cently established institution, the Juvenile Court, of which, with its present spirit and details, Judge Ben. B. Lindsey, of Denver, Colorado, is the wise and worthy founder, the spirit of which is depicted in the following language of the distinguished judge: "Great movements for the betterment of our children are simply typical of the noblest spirits of this age, the Christ-spirit of unselfish love, of hope and joy. It has reached its acme in what were formerly the criminal courts. The old process is changed. Instead of coming to punish, we come to uplift. Instead of coming to hate, we come to love."

Coming into office in the courts of Denver several years ago with a large heart and an active analytic mind, Judge Lindsey soon became especially interested in the children brought to his court for trial; and after thoughtful consideration of the matter, was convinced that boys need sympathy and help more than punishment; that wise and kind treatment would be a more effectual pre-

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ventive of their misdemeanors than imprisonment and disgrace in jails. The result of this new vision, coupled with the experiment of milder methods and the commanding influence of Judge Lindsey, was the establishment of a court adapted to the peculiar conditions and necessities of the young. This inspired judge has faith in boys and believes in appealing to the sense of honor which, though latent in the person of some, exists in the nature of all; that they should not be associated with hardened criminals for punishment; that they should be reformed rather than punished, and that kindness is a powerful agent for their reformation. In his opinion, "You can not get the truth out of a boy by starting in to scare him to death; you can not get the good-will of a boy by employing methods of violence, of force, of hate, simply because it takes a little more time and patience to use kindness and sympathy."

Some years ago there was circulated by

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the press the incident of a lad employed in a large New York City store as errand boy and working for two dollars a week to support his mother and sister. He saved his earnings, and every Saturday night took his scanty wages home. As Christmas time drew on and he observed other boys procuring presents for their mothers, he felt a yearning for a similar privilege, but he could not spare the money for that purpose. Then his love for his mother became, sadly enough, a temptation to him. And on Christmas night he waited, coveted, hesitated, and then decided to take a purse; it would not be missed in the rich store, and would gladden his mother's heart; so, finally, when he thought no one was watching, he slyly took it. But alas! an eye was on him, a policeman called, and he was hurried forth. Crying on the way to the police quarters, he drew the two dollars earned during the week from his pocket and requested the officer to take the money to his mother.

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What senseless and cruel powers were those which seized a boy without just discrimination for the forgivable offense of yielding to temptation to use improper means to perform an act of love, and dragged him relentlessly to the prison-house, thereby degrading him before the public, fastening a stigma upon his name, and hardening his heart, besides adding a bitter and continuous sorrow to the poverty of his home!

A judicial spirit of the type expressed in the language of the celebrated judge of Denver above quoted, throbbing in sympathy with the weakness and unwariness of the young, might have saved myriads of boys who in the past have been judicially sacrificed by austere and inconsiderate administrators of the law.

Give the boy a chance; also, be considerate and make allowance for his failings. If his advantages have been meager, and he is dull and awkward, or if he has been subjected to temptations and gone wrong, then

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give him another chance. His case is still hopeful; take him by the hand and help him on. He may yet succeed and come back with rich rewards, in one form or other, for every kindly helper in his time of need. Yes, give the erring boy *another* chance.

Much is being done for the recovery of the drifting boy by both isolated individual effort and by organizations for that purpose. The various State reformatories, juvenile courts of the order of Judge Lindsey's, the Newsboys' Association under the leadership of John E. Gunchel, orphanages, Y. M. C. A. boy branches, and boys' clubs, under the auspices of churches; also divers special institutions and local societies, such as Halsted Street Mission, of Chicago; Beulah Home, Boyne City, Michigan; and the "Big Brothers" movement, of New York City, are among the numerous and increasing agencies now engaged in the rescue and preservation of the boys.

Yet, while the author rejoices heartily in

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all such enterprises, and offers herein a few hints as to ways and means of recovering a straying boy, the main object of the theme presented is to suggest certain principles and methods to be applied to *prevent* the boy from drifting from his home into a career of waywardness, and from falling from a state of innocence and purity into vice, iniquity, and wretchedness.

## **IX**

### **HIS HERITAGE**

"Adrift on Time's returnless tide  
As waves follow waves we glide.  
God grant we leave upon the shore  
Some waif of good it lacked before ;  
Some seed or flower or plant of worth,  
Some added beauty to the earth ;  
Some larger hope, some thought to  
make  
The sad world happier for its sake."

**A**LL humanity, whether they will or not, leave legacies to their posterity or successors, from Adam and Eve down to the living present—legacies various in form and quality, good and bad, material and immaterial, including property, talents, propensities, and even their own bodies. And the classes of legatees are numerous and diverse. Most people in the distribution of their goods favor their children, friends,

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or institutions; but some deviate from the usual custom, and occasionally the king or sovereign is made the beneficiary; while some have been known to will their property directly to "the devil," and others, as is more often done, indirectly to him; sometimes a fortune is bequeathed to a pet dog, or a favorite rooster, as in a noted instance in Spain some years ago. Many are bequeathing their possessions to immediate relatives and friends; some, also, by the bestowment of sums of value ranging from modest to enormous figures, are contributing to the welfare of the public generally.

Then there are others, who, either voluntarily or by the final necessity of the case, are passing on heritages of evil to their surviving families, or to the community, or to both. A dying inebriate in Oswego, New York, left the following "last will and testament" to those in whom he felt, amid the shades of death, a sober and sincere interest:

"I leave to society a ruined character, a

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wretched example, and a memory that will soon rot. I leave to my parents as much sorrow as they can in their feeble state bear. I leave to my brothers and sisters as much shame and mortification as I could bring on them. I leave to my wife a broken heart—a life of shame. I leave to each of my children poverty, ignorance, a low character, and a remembrance that their father filled a drunkard's grave. For drunkards to read when they have time."

But the matter of bequests usually pertains to the interests of children, young or older, and in this limited sense, and with reference to the boy particularly, the subject will be treated in the following pages.

The same affection which impels parents generally to minister tender care to the young child during his tender or more dependent years, incites strong inclinations in them to make such provision as they may be able also for his future comfort and prosperity.

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But the manner of such provision is a matter concerning which there is much diversity of sentiment and procedure, although many seem to act from impulse rather than in reason. What to do, how much, and when to do it, for the child are, in the minds of thoughtful persons, momentous questions, and to which we urge the earnest consideration of our readers.

There are many who are waiting till old age or the time of death to make their chief bestowments upon their children, and who, whatever the nature of their sentiments may be, are acting upon the supposition that if, when they shuffle off their mortal coil, they leave a liberal "portion of goods" to their children, they are thereby doing well by them, oblivious of the fact that certain forms of beneficence rendered earlier in life would have been more advantageous to the recipients than a large accumulation of wealth given late in life.

Others are committing the folly of leav-

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ing large amounts of property to young men not competent in training or as to character to use it well. Such bequests usually endanger the young man's moral character and ultimate success. There is truth in the venerable saying that "the young man that begins where his father left off is likely to leave off where his father began."

Moreover, it is wrong to take the boy's own rightful part and privilege in the pursuits of life from him. Would a sane and sensible father insist on flying his boy's kite for him, or on playing his game of marbles or baseball? No more should he in any way deprive the boy of his natural equal right to the benefit and enjoyment of gaining personal accomplishments, or of the enterprise involved in the acquirement of material wealth. What the boy most needs is only to be taught to use his own powers for attainment; he was made to run in life's great race, and not to be carried as a helpless imbecile. Give him a fair "send off," if you

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can, equipped especially with a spirit of self-reliance, and encouraged by your benediction, but do not usurp his place in the common contest. He can not win by proxy; the prize is for the real winner, and not a substitute; there can not be in any case a true and satisfactory prize for any one unless he wins it for himself.

The child's best heritage is not received when the parents leave this world, but continuously throughout the period within which he is being trained and nurtured at the family fireside. Let him have the proper kind of mothering and fathering during those formative years, and he will need but little else in the nature of assistance from his friends. Dr. Edward Payson once remarked that he would not exchange the benefits he had received from his parents for the inheritance of any monarch in the universe.

Not all children receive a heritage of material property, and it is fortunate that some do not; yet every child does receive one of

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some kind. It may not be of a material nature, but, though immaterial, it may have a greater bearing upon his life and happiness.

Of this latter class the first in order of enumeration is hereditary quality or condition. That the weal and destiny of every child is determined or considerably affected by heredity is a fact which should be far more seriously considered than it is by many parents. Upon the universally prevailing and essential principle that "like begets like," not only are the general race characteristics of the parents reproduced in their offspring, but various peculiarities also are transmitted. Hence a boy will not be just like any other individual, because he springs from different parentage. He can not be a duplicate of either parent, because his personality, by the law of life, is a commingling of both of theirs; yet a resemblance to each of them, in greater or less measure, will appear.

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Let parents ponder earnestly upon this matter, and stand in awe before a law which always modifies and sometimes fully shapes the destiny of those yet unborn, but to whom they will some time be inseparably united in tender interests. No mortal starts in life with a surplus quantity of excellence, the best-born having need of more. What pitiable cases of children of unfortunate birth we often meet with! and what sorry destinies will many parents be required to render an account for on the day of judgment!

And the power and persistence of this law of lineal transmission reaches not only "unto the third and fourth," but even unto many generations. It prevails among different orders of animal life. The canary, although safe within its cage, punctuates its eating with the same caution and watchfulness as did its ancient ancestors in their unprotected state; though provided with a mat, the dog still turns around several times occasionally before lying down to rest, as did

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the wild dog long ago to make a bed among the forest leaves.

And examples of the operation of this law in human life are daily seen. In the higher social ranks a conspicuous instance is noted in the physique of Alfonso, King of Spain, whose underlip has the peculiar shape incident to Charles V., and all his lineal descendants to the present time.

It has been maintained by some observers of heredity that the father transmits energy, and the mother various other qualities to their child; if it be so, usually, yet there are frequent variations from the rule. And whatever the discrimination and fluctuations of this law may be, it is certain that both the father and the mother share in the great responsibility of endowing others with predisposition, talents, and defects; but it is of motherhood especially that we expect the proper and successful rearing of the child.

Many a mother, robust and vigorous herself, rears a group of children, none of whom

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in power of endurance and accomplishment is her equal. And many used to wonder why ofttimes the children of a stalwart father and rugged mother are frail or sickly; but the mystery has been dispelled, and the cause is now an open secret. If prospective mothers toil and drudge till their vitality is quite exhausted, they have obviously but scant surplus to impart to the little life connected with their own. Hence, when the children finally appear, they are impoverished in vital energy, and, unable to maintain the struggle, many of them become an easy prey to the common foes of life, or, if they do survive, only suffer lifelong weakness and inefficiency. A woman made the statement to a near friend of the author, plaintively, that "before she was born she had to help reap in the harvest field" and perform other manual labor out upon the farm. Alas! "before she was born!" It is thus clear to see why she is often sick, continually in a state of semi-invalidism, unable to perform the

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usual functions of a housewife, and consequently bereaved of much of the happiness of life to which she had a proper right. But this is only one of thousands of instances similar in kind. Robbed of their vitality during their delicate prenatal period, it is inevitable that offspring suffer from that loss throughout the entire course of life.

Every mother needs to know and act accordingly, that during those momentous periods now under consideration she should have a moderate amount of exercise, sustain physical and intellectual vigor, and keep serene and cheerful; in other words, to cultivate and maintain such conditions of mind and heart and body as she would have imparted to her children. Not all, but a large part of all the mental and physical defects with which the young appear, might be averted by wise and scrupulous precaution on the maternal side.

Children are not only natively endowed with talents, in varying degrees, but also

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with propensities and traits; likewise in frequent cases with appetites and passions abnormally developed. And while they generally inherit common instincts and ability, many manifest unusual mental possibilities in some respects, a special aptitude for a particular accomplishment. So, too, though every one is born with sinful tendencies, yet many even at an early age evince exceptional hereditary defects. Thus divers beings are by natural disposition sensual, arrogant, irritable, quarrelsome, penurious, or thievish; and some inherit thirst for intoxicating beverage, this being in most instances transmitted by the father.

In illustration of the last, the *Methodist Review* records a striking instance which came under the personal observation of the editor: "There was a man in Brooklyn—I could take you to his house when he lived there—he was prominent in business, in the social and Church life, hardly any one more so. But his father had been a drunkard. All

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of this man's brothers and sisters died of the inherited curse. His deterioration took the form of obstinate dyspepsia. He was in misery for a lifetime. A total abstainer himself, his children suffered for the sins of their grandfather. His daughter, a frail girl, died at nineteen of consumption; one son died of delirium tremens, one shot himself when the delirium tremens came on, and one fled to a part of the country where it was impossible to get drink."

Moreover, many a father and mother, as indicated in a previous chapter, creates an unnatural and dangerous appetite in their children by ignorantly or superciliously pampering the normal taste. Thus a doting father puts a cigarette into the mouth of his five-year-old "to make a man of him;" one foolish mother tells with animation how to make superior mince pies by adding brandy to the proper elements of composition; another, whose son in after years fell under an uncontrollable appetite for liquor, con-

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fesses frankly that it was her custom to keep the wine bottle on her pantry shelf continually during his infancy for handy use.

One of the necessities of the boy constituting a goodly portion of his rightful heritage is *Health*. If this be lacking, he is incapacitated to fully utilize any of his powers or resources. There may be due solicitude, of a certain kind, on the part of parents with reference to this interest of their children, but it does seem needful to arouse the thoughts of some of them to more earnest consideration of certain causes, which, though often unobserved, affect the soundness of the body to a dangerous extent. It is not because the doctor is not called in case of illness, but that certain aspects of the health are indifferently or unconsciously neglected. Aside from the important interests of the child, precaution and painstaking care are matters of urgent household economies. An ounce of prevention is worth a pound

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of cure, and vastly more if, in a given instance, there be no possible remedy.

Sometimes both the physical and moral necessities of the child suffer from neglect because the parents are "too busy" to bestow the necessary care. The owner and proprietor of a large estate, who had only a weakly daughter remaining from a group of several children, told the author with bowed head and heavy heart that he had reached the sad conclusion that the imbecility and premature death of these had been caused by the excessive use of patent hushers of the paregoric type administered to them in infancy, to quiet them and prevent their nocturnal outbreaks from disturbing the sleep and rest of the ambitious parents, who thought themselves too preoccupied with their business interests to spare the necessary time to appease the infantile disturbers in a natural way. But the sicknesses and early death of all their boys and girls but one, and the chronic weakness of the remain-

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ing child, proved the dreadful folly of such economy in the nurture of the young.

It seems superfluous to enlarge upon the theme of health or enter into various details, but there is one further item, in particular, to which it is important to point the thought of many parents in the boy's behalf, namely, the care and preservation of his *teeth*. Is the fact that these are inside, and not outside (commonly), a sufficient reason why less attention may be given to them than to the face and hands or general surface of the body? It may be fully as essential to the health of the child to keep his teeth clean as his skin. And as to looks, a soiled or grimy face would be as sightly as the neglected teeth of many a child appear. Besides, what suffering from diseased and aching teeth in after years might be avoided, and what prolonged discomfort from the premature loss of those important members of the body, by a little due attention!

But attention to the health should be be-

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gun long before the time considered by some parents. Henry Ward Beecher, on being asked what he regarded as the first rule of good health, replied, "To be born well." And surely every child has a just claim to be born well or not be born at all. Reflecting on the fact that many either inherit ailments or are meagerly protected afterward, is it any wonder that a large proportion wilt and die before the age of five? Every child must run the gauntlet of various maladies, of the epidemic form or otherwise; therefore, with the best of health and energy to start with, there is grave uncertainty whether the infant, frail and delicate, as in every case he is, will survive to reach the period of youth.

In providing for their children by bequests, or in some other way, many parents overlook the important matter of Incentives. Numerous children inherit material possessions, but are left impoverished as to incentives to energetic enterprise. Right incen-

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tives will accomplish and procure more true riches for this future man than could be bequeathed to him by millionaires. What every child, whether his family be rich or poor, my neighbor's boy or mine, most needs is not a heritage of material capital, but incentives for achievement. If he have these, though from a humble home, or as a lonely orphan, he will win the best the world affords.

The predominant motives of humanity are those directed to procure self-protection and the gratification of the appetite, desires, and necessities. If a boy be furnished in abundant manner with the comforts, luxuries, and delights of life, then, as it may appear to his immature reason, there is no need of toil. But if he be without the means of pleasure he will struggle to obtain them. And in his strenuous endeavors he develops manhood, self-reliance, and other powers of success.

Privation stimulates various incentives

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in the young, such as the desire for wealth, plenty, luxury, success, and fame. These arouse the energies, incite to habits of industry, promote the practice of economy, foster systematic method, necessitate a proper self-restraint, and keep the boy from ruinous excess in self-indulgence. With reference to these facts Senator John P. Dolliver once remarked that if he had a boy and a hundred thousand dollars, he would keep them apart. The boy that is so luckless as to be reared in luxury is in danger of becoming and remaining thereafter weak and effeminate, and of lapsing into a state of premature decay; while one whose luxuries are few will study, toil, invent, and develop various personal resources, including health, vigor, and power of endurance.

Andrew Carnegie, the millionaire philanthropist, addressing an audience of young men in New York City, said: "As a young man I had the best education in the world with which to begin life, for I was born to

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the blessed heritage of poverty. I hope the burden of riches has not fallen on the young men here. When this burden is laid upon a young man he has temptation at every step of which the poor man knows nothing; and if he acts his part well he deserves double credit. He is surely the salt of the earth. You hear a great deal about poverty, but it will be the saddest day of civilization when poverty is no longer with us. It is from the soil of poverty that all the virtues spring. Without poverty, where will your inventor, your artist, your philanthropist come from? God does not call His great men from the palaces of the rich. . . . I was made a man at thirteen, when I brought home one dollar and twenty cents which I had made with my own hands."

Another chief essential of a boy's inheritance is Character, to a few elements of which, including Sentiment, Knowledge, Integrity, and Steadfastness, further paragraphs will be devoted.

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His attainment and success will be governed largely by his sentiments regarding right and wrong, and the merits and demerits of the objects of his thought. He will need not only power to appreciate art, science, and refinement, but likewise a lively sense and positive convictions concerning the enormity and peril of sin, an inbred admiration for every noble principle of life, and an equal hatred toward all forms of vice and folly.

At an evening gathering of students at Yale College one of the company ventured a remark directed toward a certain vice, in response to which another student said, with reference to the sin alluded to, that, as for himself, in his childhood days his father, who was a physician, had instructed and forewarned him, and that he had ever kept himself unstained.

Then a third secured attention and stated that at his coming graduation he would enter into the possession of a hundred thousand dollars, presented by his parents, but

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that he would gladly give it all to have secured the benefit of such early and invaluable counsel and admonition from his father.

Some people have a dim-eyed notion that the lines of demarkation between the Churches and the world are "too distinct," but the fact is that in some communities the line of separation is hardly visible, so that many fail (too willingly) to distinguish righteous ground from the premises of evil and pass easily from religious exercises to the practices of vice, and from the sanctuary to the grogshop.

This deplorable condition is due in part to the undefined ideas, elastic principles, and flabby sentiments which characterize many people with reference to various common evils.

Let the boy go forth equipped with correct and vigorous sentiments regarding moral questions; with the love of righteousness and abhorrence of all wrong; with a

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fearless inclination to exhibit his decided views like the easily seen colors of the standard-bearer, and a disposition toward every form of evil such as young Lincoln felt toward slavery, to some time "hit it hard."

One of the greatest obstacles to the advancement of a boy is lack of knowledge, especially in these times when higher learning operates as such a governing factor in the various pursuits of life. The uneducated boy is handicapped in the race, strives at constant disadvantage, and in many instances gives up in hopelessness, while his better-trained competitors, having more abundant facts of knowledge and secrets of success to aid them, attain and occupy the higher places of achievement.

The importance of knowledge is seen also in the fact that, as it merges into skill, it becomes especially inventive and constructive; and as its finished products excel the output of mere common and imperfect knowledge, its services are eagerly sought after.

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Hence the earning capacity of the laborer in many a sphere of activity is largely increased.

Knowledge is also a defensive power, being a safeguard against embarrassing, disastrous, and fatal errors. "My people are destroyed for lack of knowledge," was the plaintive warning of the ancient sage. Ignorance is a treacherous guide, and often leads its unsuspecting victim into calamity and grief.

Again, Knowledge is a means of continual entertainment to its fortunate possessor, as it widens his horizon, gives him broader, grander views of life, and expands the boundaries of his intellectual estate till he can truly say, "My mind to me a kingdom is."

The indispensability of *Integrity* to a boy's success is indicated by the fact that it implies entirety or completeness, and consequently is an object of general admiration. As including honesty and candor, it is free from sham, hypocrisy, and craftiness, and

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calls for the virtues that can be confidently trusted. It may be considered as a safe-deposit, with no attendant danger of embezzlement or fraud; it knows no panic nor bankruptcy; its creditors are certain of full payment on demand; the happiness of a maiden can be committed to it; and where it holds sway the interests of the defenseless widow and orphan are secure against betrayal, wrong, and disappointment.

And finally, the heritage of the boy should include the established principle of *Steadfastness*. Without this enduring element no grand achievement can be gained, no noble life sustained. Steadfastness does not parley, compromise, nor enter into partnership with wrong, however well dressed, plausible, and strenuous that may be; it is invincible to the assaults of spiritual foes, and takes the sturdy attitude of the hero in the Scottish tale:

“Come one, come all. This rock shall fly  
From its firm base as soon as I.”

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Its granite power resists even glowing and guileful temptation also, as unmoved as an Alpine mount before the perfumed and enchanting vales of Italy; and actively it presses toward the mark for the prize of its high calling, and perseveres until it wins; and furthermore, it is a condition upon which the heavenly rewards will be bestowed, for the “crown of life” is to be given to those only who are “faithful unto death.”

Every boy is entitled to a desirable legacy of some kind and measure. Let that legacy be *good*, whether it be goods or not; and though we leave him but an empty purse, let him inherit millions in the resources of a wealthy character, with which as capital to begin the enterprises of an active life.

The following lines from that sympathizing friend of boys, the poet Whittier, contain the legacy of a benediction, which every one should amplify with a sincere and acted-out “Amen:”

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"Blessings on thee, little man,  
Barefoot boy with cheeks of tan !  
With thy turned-up pantaloons,  
And thy merry whistled tunes ;  
With thy red lip redder still,  
Kissed by strawberries on the hill ;  
With the sunshine on thy face  
Through thy torn brim's jaunty grace ;  
From my heart I give thee joy—  
I was once a barefoot boy.

"All too soon these feet must hide  
In the prison cells of pride,  
Lose the freedom of the sod,  
Like a colt's for work be shod,  
Made to tread the mills of toil,  
Up and down with ceaseless moil.  
Happy if their track be found  
Never on forbidden ground ;  
Happy if they sink not in  
Quick and treacherous sands of sin."

## X

### THE BOY IN THE HOME

**N**O home is regarded as ideal or complete without children, yet there are numerous childless homes into which childhood would be hailed with joy, but that can not be—a fact which is sometimes deeply and permanently disappointing.

The prevailing instinct of maternity is admirably illustrated by the instance of that Jewish woman, Hannah, the wife of Elkanah, who after years of prayerful longing became, through heavenly intervention, the mother of the prophet Samuel.

The advent of a child would bring welcome sunshine into many a home which has been clouded by childlessness for years. The fact that no children are born in some fami-

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lies where probably there might be one or more, is exceptional and not according to the Heavenly Father's plan. There is a common and prevailing instinct of the race for offspring, a divinely-given propensity, so manifest in some instances that the nuptial pair, in default of having any of their own, go and seek out homeless children and adopt them as their own, upon whom to lavish their parental love. But the parental instinct should be guided by conscience, reason, and sober thought. It is certainly a matter of great magnitude, in view of the momentous consequences, to start a soul forth with an everlasting destiny, and a fact which ought to be considered seriously in every family. The extent of reproduction should be adjusted to the peculiar circumstances of every household. While in certain homes there ought perhaps to be more children than there are, it is quite as probable that in others there are too many of them, and that in various cases it is exceedingly unfortunate for all

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concerned that *any* child appears. The misfortune of many a boy is not that he was born with certain personal defects, but rather in the fact that he was born at all to those from whom he could not have the care and training necessary to produce a man.

Pitiable, alas! is the situation of that boy whose parents are unable to provide him either sufficient native talent or, later, necessary training. Too many children are brought forth much like the "frogs of Balboa," being only about half frog and the other half mud.

Many little ones are lured over the borders of babyland, held as tender captives, and then subjected, as it sometimes happens, to a life of wretchedness. Our responsibility respecting child life is too momentous to be treated so indifferently as it often seems to be; but as above maintained, it should always be controlled by reason, love, and conscience.

First of all, then, it is indispensable to

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the welfare of the boy that he be endowed with good and competent parents with which to start in life. He has a legitimate and sacred right to such. And it is the bounden duty of all fathers and mothers to prepare themselves, and provide their children first of all with good and helpful parents.

The welfare of the boy requires that his father be more interested in his son than in his business, pleasure, or ambition; and that his mother be more attached to him than to society, to poodle dogs, or to Teddy bears. Personal attention is indispensable to the boy's well-being. The incubating process is too much in vogue in various homes. The "brooder" may be economical for raising fowls, which are only for commercial purposes; but a domestic brooder is a sorry substitute for real motherhood in raising children, in regard to whom not only life but character and eternal destiny are involved. They require devoted mothering; but if such ministering be artificial, being lightly left to

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mercenary helpers, as it often is, the character of the child is likely to be artificial, too, his disposition wayward, and his career disastrous.

The father is a potent factor in the character-building of his children, but a model mother is the boy's supreme necessity. And she must be accomplished, not necessarily in the artist's sense, but in that highest form, the art of genuine motherhood; for the efficient mother is the most accomplished of all women. She is a skilled musician. It may not have been a privilege of hers to learn the organ or piano, and perhaps she can not strike a simple chord thereon; but she has music in her soul and has mastered an instrument of music far superior to those material ones, namely, the harp of her child's heart. And frequently on those heartstrings she plays the wondrous harmonies of love, righteousness, and joy.

Furthermore, the pattern mother is an artist. Certain advantages enjoyed by many

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others fall not to her lot, perhaps; yet as a painter she surpasses all. Faces are her forte, and with a magic brush and dyes more rich and delicate than those which grace the rainbow, rose, or lily she paints cheeks and lips and eyes which have life and power, and radiance and winsomeness. The noble and beautiful figures of her sons and daughters are her masterpieces, and such productions are the supreme creations of the world.

And no mother is sufficient for her high responsibility unless she have the mother instinct, piety, resoluteness, and conscientious scruples.

God, by the fiat of almighty power and in the exercise of wisdom infinite, created the first human beings, and He might have increased and sustained the population of the world forever by direct creations; but He chose the present course of reproduction existing throughout the animal and plant kingdoms. And when He fashioned and endowed the original mother, He honored her with a

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responsibility which, being interpreted, is about as follows: "It is I, the Divine Father, that have created thee and given thee life. Take from Me the holy office of begetting life; reproduce thy kind, and multiply thy race."

And when her babe appears He comes again and says: "Take this child and nurture him in righteousness and in reverence for My name; so shall he become a son of Mine, and an heir of glory; and My blessing shall abide upon thee and thy house continually."

The young child is the incarnation of necessity, requiring ceaseless and varying ministrations from those to whom its welfare is entrusted. Here is a king in swaddling clothes, issuing frequent and moody orders, and in a language strange and difficult to understand, to whose real needs, desires, or caprices attendants must be ready to respond at any hour, day and night, throughout the reign of infancy.

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During the period of childhood the home must be institutional, having various departments; that is, capacity to extemporize divers functions, to suit the numerous wants, fitful changes, and varied conditions of young life.

The first department to be mentioned in the order of the child's necessities is the *nursery*, with its balmy atmosphere, calm and quiet movements, and delicate attentions; provided also with medical appliances for ready use in case some ailment attack the tender form, which may occur in any of the twenty-four hours of the day.

Further, the departmental home of childhood must be a *place of entertainment*, where much time and effort are devoted to amusement. And for a season this is accomplished largely by personal attention; but later on it may be done in good degree by means of toys. And these should never be withheld where it is possible to provide them. But in many homes there is a dearth of them, and child-life therein is consequently barren. In

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numerous instances this lack is probably because the fastidious mother is unwilling that the order of her household be disturbed by blocks and other toys; thus, for the sake of false niceness, she denies her children the enjoyment of playthings which are essential to their comfort and best development.

The home is also, of necessity, a kind of *school*. And the knowledge here acquired by the child before the age of six is, if he be properly instructed, probably of equal worth to all the rest obtained throughout the after years of life. It is in this home school that, for example, the art of speech is learned, so that at the age of four or five a child can carry on conversation. And various other elements of knowledge, important to mature and active life, are attained within this period, in which the mind is especially receptive and as "good ground" in which to sow the seeds of truth and practical learning.

From another point of view the home may be considered as a little *government*, com-

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prising the three regular departments, legislative, judicial, and executive. It is imperative that there be order in the family, hence the necessity for laws and regulations. And if there is a place on earth where the rules and requirements be adaptable to the conditions, and the administration just, that place is the home. But domestic laws, like those for citizens, are transgressed at times, either from sheer ignorance or for reasons which are not excusable; and various disputes arise among the subjects of the family government. Charges are consequently now and then preferred against one another for real or supposed infringement of a cherished right, and a court must be extemporized immediately to settle the dispute, the father or mother acting in the capacity of judge. Investigation being made, the case may be thrown out of court on the ground of insufficient evidence, or of no cause of action; or, as shown by proven facts, a grave offense has been committed and the offender should

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be punished. But now the parent must assume the rôle of the executive and carry out the sentence, though it be most grievous to him to inflict a penalty upon his own loved child.

Again, the home should contain an *information bureau*, and the question drawer be opened early, for the small boy is a sort of interrogation point on feet. And although the parents need not be walking cyclopedias, nor have a college education, yet this much is essential, that they delve in wholesome periodicals and keep their minds well stored with facts of current interest, in order to supply the facts required.

But higher in importance than other functions mentioned, the home should be the *holy shrine* of the young child, the place where he discovers and communes with God; where his pure, innocent, and reverent nature feels the hand of Jesus in loving tenderness upon his head, responds with adoration, and becomes a worshiper.

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But if such are the necessities of childhood, and such the divers offices of parents, then what conscientious and careful personal preparation ought the father, and the mother especially, to make, in order to discharge their high responsibilities efficiently? Hence, if the parents are to serve in a manifold capacity, according as the emergencies of the home demand, as doctor, nurse, entertainer, teacher, legislator, judge, and executive, successively, and if the mother is ordained to take the place of the Creator, to a large extent, what solemn obligations are they under to qualify themselves in body, mind, and spirit for their momentous duties!

With sentiments somewhat akin to the above, the late President Harrison wrote wisely and ideally of "the American home, where the father abides in the respect and the mother in the deep love of the children that sit about the fireside; where all that makes us good is taught, and the first rudi-

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ments of obedience to law, of orderly relations one to another, are put into the young minds. Out of this comes social order; on this rests the security of our country. The home is the training-school for American citizenship. There we learn to defer to others; selfishness is suppressed by the needs of those about us. There self-sacrifice, love, and willingness to give ourselves for others are born."

The inability of some parents to provide the necessary food and clothing for their children is pitiable, and, alas! is met with often. But the number of those incompetent to train and properly protect their young against the evils of the world is vastly more deplorable. During a recent famine in India a father who was himself half starved, struggling to obtain provisions for his baby boy, went down to a river where, in his weakness, he fell prostrate and lay partly submerged in water. After two days some one came along and found him in that helpless situation, and

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his little boy waiting on the bank, hungry, emaciated, and crying; but the wretched father was powerless to give him care. So in the direst spiritual necessity of many children, the parents, without spiritual life and strength themselves, can not respond to the young soul's crying needs.

Many Christian parents are thoughtless and neglectful almost to the point of recklessness with reference to the duty of personal attention to their children. It is also matter of common observation that some are shifting the responsibility of caring for their boys and girls. An issue of the *Texas Sunday-School Times* contained the following, as illustrative of the all too common disposition to shirk one's own parental obligations and add them to the burdens of others more faithful than themselves: "Wanted—Some good man or woman to call at my home every Sunday to get my two boys and take them to the Sunday-school, as I am always too tired on Sunday to go with them myself;

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besides, the school meets just at the time when I want to read the Sunday papers. Address 'An Anxious Father,' No. 2750 Shirkwood Avenue, near the Brass Foundry."

There are parents who, for the sake of social pleasure, neglect their children with a recklessness that is next to criminal carelessness. In a certain town in Michigan not long ago a father and mother put their children, aged nine, six, and four years respectively, to bed, locked the house, and then went out to join the revelry of a ball. During their absence the house took fire, and the children perished in the flames! And there are various instances of this identical presumption and its heart-rending consequences.

But, however terrible and sad such a calamity may be, it is really trivial in comparison with those innumerable moral catastrophes which frequently befall the young through the thoughtlessness and unconcern of those charged with the sacred and mo-

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mentous trust of protecting them against the desolating fires of temptation.

In the sad instance above cited the children were shut in, while the parents were engaged in reveling without. But usually the situation is reversed; the disaster happens while the parents are at home, in placid unconcern, and their children are without somewhere (it matters not to them), spending the early night in semi-lawlessness.

But in the heart of true and worthy fathers and mothers there is continual solicitude as to the whereabouts, doings, and general circumstances of their children. This loving instinct was beautifully exemplified by a mother having seven children, who was wont to ask, according to a sketch by Dr. Hardin, "Are the children all in?" In the exercise of her faithful care she chose the playmates of her boys and girls, likewise their books and songs. And "they must all be in at the hour of family worship, at meal-time, and early in the evening. As the years went by

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her solicitude increased. As they came to years of discretion they came more and more to respect this question, until it became a habit with them to report their presence. They would sometimes walk into the sitting-room, and with one voice say, 'Mother, we are all in.' They were in her thoughts by day and in her dreams at night. She would sometimes rise from bed and go from one room to another, as if to satisfy herself that they were all in and safe. Having completed her round, she would seek her bed again and sleep soundly till morning. One by one they left the parental hearthstone to build up homes for themselves, until the last one had gone forth. Gradually she became accustomed to their absence. Late one afternoon the children were all at home again. They stood around the couch on which the dying mother lay. For some time, with closed eyes, she was unconscious of their presence. Suddenly she opened her eyes and, looking steadily into the face of her aged companion,

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with whom she had walked in holy wedlock for half a century, she said, 'Father, are the children all in?' With one voice they all answered, 'Yes, mother.' Then, with this supreme question answered to her liking, she closed her eyes again and fell asleep in Jesus."

The matter of parental discipline has never yet been formulated and reduced to a fine science, and never will be, for the reason that the differences in the heredity and environment of the young render methods appropriate to individual children quite diverse. And it is a subject upon which those are most positive who have had no experience; the author himself formerly being of the number of those who are more definite in their ideas on the subject before having children of their own to train than afterward. Yet, with the rise of modern pedagogy and the study of child nature, advance is being made in the proper discipline of the young; but for the reason above stated gen-

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eral methods are impracticable. Still there are certain principles for common application, and which should be carried out with wisdom, patience, and conscientiousness, together with the help of the Almighty Father, and with reference to the native characteristics of the child and the various circumstances of his life.

Both restraining and constraining must be exercised in governing the child—restraint from error and wrong-doing, and constraint to the performance of his duties. The household of the prophet Eli was destroyed for the specific reason that when his sons did evil he “restrained them not.” And the tragic consequences of his sin have been repeated often in the history of family life. It is also probable that measures strict and harsh have proved equally or more pernicious. Although corporal punishment for disobedience and mischief is generally to be discouraged in the home, yet penalty in one form or another is frequently essential.

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What the particular mode should be can only be determined by the conditions of the individual case.

A writer in the *New York Press* relates the method which he tried with reference to his little boy of seven years, who was usually good and truthful, but on a sorry day was detected in a lie. One official in the household government suggested whipping as a cure for the grave offense. "But," as the writer tells it, "there was a better way: 'Leave him to me,' I said. 'We will have no more whipping. He is old enough now for different treatment.' Then I took him aside and talked to him somewhat after the following fashion:

"'You and I are going to have a great deal to do with each other as long as we both live, and it is best that we understand each other from the start. I want you to know positively that so long as you do right I am going to be your best friend on earth, aside from your mother. It makes no dif-

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ference what trouble you may get into, I shall always stand by you as long as you remember what I am now telling you. But there are two things you must not forget. You must n't tell a lie, and you must n't do anything else that you do n't think a gentleman would do.'

"I went over this ground again and again as carefully as I could, in language fitted to his years, until he thoroughly understood me, and I was satisfied that he would not forget it. And from that day, eighteen years ago, until now, I have never added a syllable to what I then told him. I have never caught him in a lie or doing an ungentlemanly thing. He trusts me absolutely and comes to me often for counsel, but all I do when it touches general principles is to reiterate those two rules."

In the judgment of the author, this method might be wisely and successfully employed in many instances of a child's misdoings.

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The influence of the father and mother for molding the temper, tastes, and motives of their child and for shaping the nature of his destiny is a great responsibility, and may be either an appalling fact or a splendid privilege, according as that influence is directed. Children in those homes where natural love prevails look up to the father and mother with a reverence and adoration which approaches divine homage; to them their parents are as gods and goddesses, great and good, the noblest in the world. One little boy with whom the author was acquainted had a habit of expressing his appreciation of his father by stating the dimensions of his fancied heroic size, refusing to admit that there is existing any other mortal quite as large; and would sometimes emphasize his estimate by stoutly exclaiming: "No, sir. My papa is *ninety hundred* feet tall." In harmony also with such juvenile ideas of parental superiority it is recorded of the poet Whittier that when a boy he used to wish

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that God would prove as good as his father was.

With reference to the efficacious influence of the mother to mold the character of her child for good, there is interesting testimony in a remark once made by Lincoln, that for all the best things appertaining to both his character and life he was indebted to his mother. And Dr. Talcott Williams, touching the vital relation between the piety of mothers and the future greatness of their sons, in a sketch of the lives of our Presidents, exalts the fact that "no American has become the President without the memory of the prayers he lisped at his mother's knee. Not a President but has left somewhere on record his testimony of the training and religious influence of a Christian mother."

It will pay to invest and invest liberally in our children. Said Plato, "I know of nothing about which a man of sense ought to feel more anxious than how his son may be-

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come the very best of men." Neither business interests nor selfish pleasure should be allowed to interfere with true attention to one's child. It is better far to raise fine boys than blooded stock; to become wealthy in the character and love of children than in merchandise and fair estates; to have an honorable son, than occupy a place of honor for a time. The noble Roman matron showed the proper sentiment when, being solicited by a visitor to see her jewels, she called two promising boys to her side and said, with holy pride, "These are my jewels."

There is a false form of economy which is not frugal, but impoverishing. This kind is sometimes practiced on the child. It is not clear to certain parents that outlays for their children, if done judiciously, and in moderation, are richly paying investments. Not infrequently, in the struggle to accumulate, the boy is sacrificed in the interest of enterprise. But no amount of worldly gain can be com-

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pared with the character of the child. In this regard, too, "There is that which withholdeth more than is meet, but it tendeth to poverty." A small boy in the membership of a Sunday-school with which the author was connected, who, though living near, attended only at long intervals, was one day questioned by an interested neighbor, "H——, why don't you come to Sunday-school?" The little fellow hesitated, then with shame in face and voice, replied, "It —takes—too—many—pen—nies." That, of course, was but the echo of the statement he heard at home, as a cause for absence. "Too many pennies"—*one* a Sunday! And although this family are well-to-do and prosperous, yet the outlay of *one* cent a Sunday for the building of the character of their boy was considered by these blind and sordid parents as a poor investment. But the day will likely come when they will want the dividends declared upon the character of *noble* children above all other dividends, but want,

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with vain regrets and unavailing tears, because they have no corresponding stock in trade.

In view of the necessity in the life of children for diversion, it is expedient to invest somewhat in the observance of *special days* as occasions of festivity. In some homes the days are rare to which the hungry soul of childhood can look forward for unusual enjoyment. In one particular home with which the author is acquainted, every public holiday and every birthday anniversary in the family is modestly observed by the provision of some pleasant extra, especially for the children. And these festive days are awaited with such glad anticipation that when the family are invited out, as on Thanksgiving Day, the children are disappointed, much preferring a happy time at home. This is one easy but very effectual method of rendering home a place of dear delight to the hearts of the little folks, and the lives of many of the young, otherwise quite lean and barren,

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may be made joyous and contented in this simple way.

As a final word of earnest counsel to those that might be profited thereby, the author would suggest that in the distribution of their time they reserve a portion to enjoy their children, day by day. A father whom the author knew some years ago used to carry his little grandchild fondly about in his arms, and regret with tears that when his own son was a pure and lovely babe he "was too busy to enjoy him." Parents, do not be in haste to have your little boy grow up out of childhood. His growth may be too rapid now, considering the attention you devote to him; yes, his momentum has become too fast for you, and you have fallen to the rear. Catch up with him before you jog him to a great speed. His toys may be often in your way; but do not sweep them out impatiently; let him strew the floor a little while. The day will come too soon when he will put away his blocks and leave

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them there. What sweet delight it would be to many a mother now if the floor were strewn again with playthings by the little boy of other days!

Some of the trifling incidents of childhood, about which many of you are often irritated, are really precious privileges,—blessings, yet now commonplace and unappreciated. The time will be when you will long for the pleasant privilege of sewing buttons on the jacket of the little boy again, and for performing other kindred ministries to his needs. How soon is childhood past, past with its early innocence, its prattle, and its glee! “Whatsoever ye do, do quickly;” your boy will soon be gone. A little time ago you pressed him to your bosom; but he grew, then scrambled off your knee, and you scarcely observed his swift development until you saw him rollicking in merry independence out of doors. Then he merged into a youth, and now will soon be grown, a child no more, a man, and gone forever.

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His occasional returns may cease, and he will enter at the front door of reality no more. A shadowy form will come in at the back door of your memory now and then, linger there a while beyond your touch, and then retire again into the unseen, as a pleasing phantom of the past. And your boy, so real to you now, will be reduced, "while you are busy here and there," to a recollection, fond perhaps, yet sad and tearful.

Some one looking backward from that pathetic future has sung this pensive song:

"Nobody sits in the little arm chair;  
It stands in a corner dim;  
But a white-haired mother gazing there,  
And yearningly thinking of him,  
Sees through the dusk of the long ago  
The bloom of her boy's sweet face,  
As he rocks so merrily to and fro,  
With a laugh that cheers the place.

"They were wonderful days, the dear,  
sweet days,  
When a child with sunny hair  
Was here to scold; to kiss, and to praise,  
At her knee in the little chair.

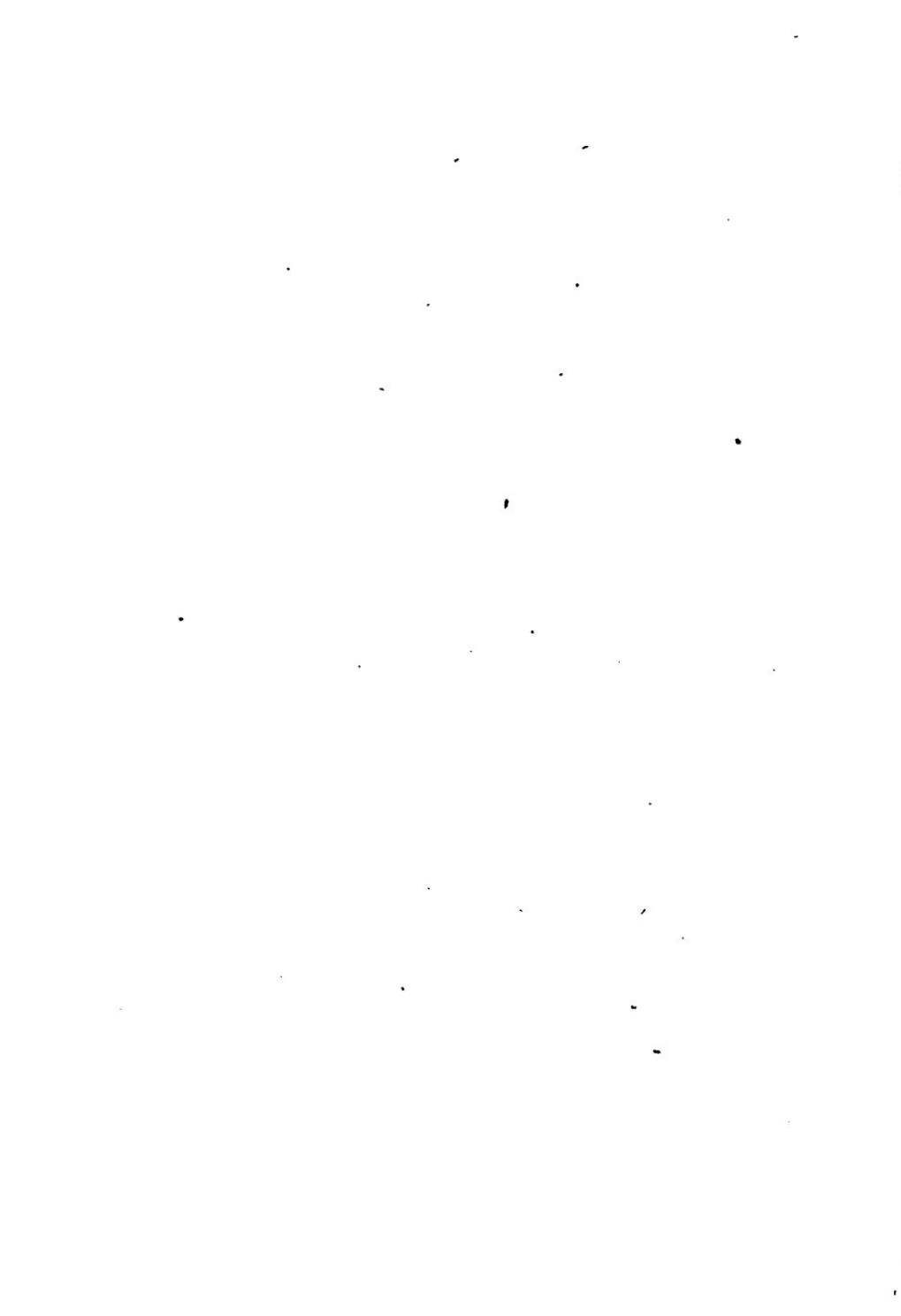
## THE BOY IN THE HOME

She lost him back in the busy years  
When the great world caught the man,  
And he strode away past hopes and fears  
To his place in the battle's van.

"But now and then in a wistful dream,  
Like a picture out of date,  
She sees a head with a golden gleam  
Bent over pencil and slate;  
And she lives again the happy day,  
The day of her young life's spring,  
When the small arm-chair stood just  
in the way,  
The center of everything."







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